

EDITOR

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THE CATHOLIC EDUCATOR

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Demonstrating that "People Are Funny"

On one of his recent television programs, Art Linkletter turned over to a guest several perfect bills in various denominations of United States currency. The guest was instructed to go out on the streets, stop people, and offer them \$2 bills for one dollar, \$5 bills for two dollars, and \$100 notes for ten dollars each.

What happened? The guest, on returning, reported that not a single purchaser could be found. Not one person was willing to buy this legitimate U.S. currency even though offered for a mere fraction of its actual worth!

Because of some strange quirk in human nature, many otherwise sound-thinking people will frequently pass up an opportunity to acquire fine quality, gilt-edge, fairly-priced merchandise—yet they will succumb to the blandishments of some fast-talking, conscienceless peddler of "bargain" materials the source of which is unknown and the quality which carries no dependable guarantee. We've seen it happen time and again—always to the ultimate disappointment of the bargain-minded purchaser.

The truth is that there are NO "bargains" in legitimate liturgical fabrics. Nor is the Holy altar of a church any place for "seconds", close-out materials that are not liturgical in any sense, or distress materials from other trades.

Few buyers of church textiles can be expected to possess the technical knowledge of yarn spinning, dyeing, weaving and finishing so essential to a competent appraisal of fabric values. Hence there is only one safe and sure rule to follow when purchasing the highly specialized materials that go into sacred vestures and altar draperies—**buy only from a manufacturer of unimpeachable integrity and reputation.** Your greatest obligation—as well as ours—is to see that only the finest materials that can be woven adorn the altars of Holy Mother Church.

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Contributors to This Issue

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Doctor Cotter is professor of education at Boston College. A graduate of Hyannis State Teachers College (Mass.), she has an M. S. and Ph. D. in Education from Fordham University. She has taught English and social studies in grades seven and eight, and the full course in grade six. Prior to her present position, she was instructor at Fordham University in elementary school curriculum and supervisor of elementary student teaching program. She has memberships in several educational associations.

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Sister Mary Dorothea has had teaching experience in the upper elementary, secondary grades and college for the past thirty years. She is director of teacher training at St. Vincent's College. A graduate of Our Lady of the Lake College, San Antonio, Sister has an M.A. in Latin, from Loyola University of New Orleans, an M.A. in Education from Catholic University of America.

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Brother Henry Ringkamp, S.M., M.A.

Brother Henry Ringkamp was principal of Central Catholic H. S., in San Antonio until recently, and has also held that same position in McBride High School and St. Mary's High School in St. Louis. A member of the executive department of the NCEA, Brother is a visiting lecturer at the department of education, St. Louis University.

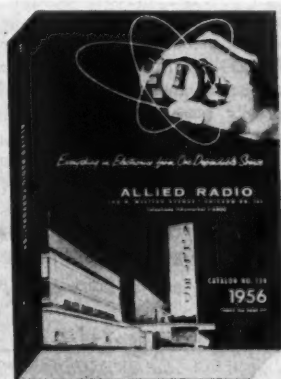
News of School Supplies and Equipment

Allied Radio's 1956 Catalog Ready

Allied Radio Corporation, Chicago, distributors of electronic parts and equipment, announce the release of their 1956 general catalog. Reflecting the continuing growth of the industry, their new 324-page catalog (128 pages in rotogravure and 4-color covers) lists over 26,000 items.

Of special interest to schools and churches is the section devoted to sound equipment. The Knight line of U.L. approved PA amplifiers is featured in systems ranging from 8 to 80 watts. Models are available for efficient sound reinforcement and for hard-of-hearing applications. A new, low-cost centralized sound system provides 2-way communication and program distributing facilities. All data is arranged in simple form, so that proper selections may be made easily.

The catalog features a large selection of tape and disc recorders in all price ranges.



The ever-increasing demand for high-fidelity equipment is reflected in many pages of complete hi-fi systems in a wide range of prices. A full presentation of components in the leading makes includes amplifiers, tuners, speakers, enclosures, pickups, cabinets, record changers, needles, and other accessories.

Other sections include complete illustrated descriptions of the latest Knight radios, new record changers and players, and another audio equipment for general and special-purpose use.

There are many pages of TV antennas, converters and other TV accessories, plus a full selection of tubes and other components for repair and replacement. Instructional materials include an excellent selection of training kits, books and diagrams, tools, and other materials for the establishment of school radio and electronics training classes.

This 1956 catalog is available without

charge from Allied Radio Corporation, 100 N. Western Ave., Chicago 80.

SS&E 21

Food Career Guidance Aids

High school students across the nation will be given an opportunity during the 1955-56 term—for the second successive year—to survey the food service industry through a five-year Careers for Youth program being conducted by the National Restaurant Association. The NRA's vocational guidance program was first introduced to secondary school students in 1954.

One of the features of the long range program is a \$1,000 scholarship awarded annually for a student's use in a restaurant management course. The scholarship is offered by H. J. Heinz Company which sponsors the educational program through the restaurant association. The first winner was Jennabelle Rose Hartman of Adel (Iowa) High School who received her award at the NRA convention in Chicago in May. The scholarship winner is chosen on the basis of scholarship, aptitude and participation in school and civic activities.

Plans have been completed by Kathryn Bruce, NRA educational director, for a

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American Seating Universal Desks, with their superior functional advantages, now give you even greater value with the first and only metal-and-plastic top, designed and manufactured by American expressly for classroom use. Lowers maintenance cost.

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School Supplies and Equipment

(Continued from page 217)

counseling package which will be distributed to vocational counselors and teachers in approximately 12,000 high schools in the United States.

In the package will be a full-color poster for school bulletin boards, and information on the food service field for both counselors and students. Also available

will be a packet of educational materials including a booklet, "A Vocational Guidance Manual for the Food Service Industry," for vocational guidance directors. The entire five-year nation-wide educational program is being financed by the Heinz Company and is the first of its kind ever sponsored by a major industrial firm.

An outstanding feature of the student information program is a full-color film-

strip with recorded script which outlines to students the advantages to be gained by entering the food service industry. The film, prepared by Heinz, will be distributed to high schools through the NRA.

SS&E 22

Gym Seating Catalog

Increased dollar earning power and maximum seating capacity are the main themes of the new two-color, 16-page catalog on the new folding gymnasium seating produced by the Horn Division of the Brunswick-Balke-Collender Company, Marion, Virginia. The growing importance of gymnasium seating facilities for not only inter-school activities but also the cultural, athletic and dramatic programs of communities receives great emphasis. Among the other major topics discussed are maintenance and operation, "line-of-sight," design features, accessories, general specifications and sturdy construction. Perfect examples of the ease in which folding gymnasium seating units can be installed in gymnasiums seating from 80 to 8,000 are also included.

SS&E 23

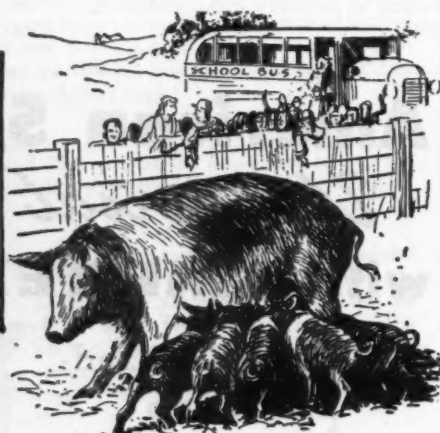
New Silk Screen Catalog

A new 86-page encyclopedic type silk screen catalog (#604) has been issued by the Underwood Supply Company of Los Angeles, California. This is one of the most comprehensive descriptive listings of silk screen equipment, materials and supplies. All items are thoroughly cross-indexed for convenient reference. Copies are available at a cost of 25¢ to cover postage and handling. Address all inquiries to Underwood Supply Company, 820 South Hoover St., Los Angeles 5, California.

SS&E 24



Mrs. Alice Hawley of Peoria, Ill., schools says young folks love keeping up a Scrapbook.



Scrapbook "Thriller"

Youngsters get so much pleasure pasting, cutting-out and making scrapbooks—here's idea for using them you might care to adapt although this comes from kindergarten teacher, Mrs. Alice Hawley (Peoria, Ill.)



Scrapbooks, from the experience of most teachers, have possibilities in all grades.

Likewise this use of children keeping up own scrapbooks as school-year record.



Just about everything goes into the child's scrapbook for record that both child and family will enjoy looking at, end of year.

Pictures, poems, songs, daily number work, spelling papers, finger-plays in 1st grade; stories and compositions in older grades—holiday costumes and pageants... all this gets into the book.

Individuality and personal importance play no small part in the enjoyment of keeping such a scrapbook.

It is interesting to pupils to see their own progress from month to month in drawing and school work generally. Parents, delighted, too.



Field trips in school busses to a farm or zoo or museum make exciting material in photo and illustrative material. Teacher takes snap shots—pastes on bulletin in schoolroom and may be ordered at cost.

Teachers can find worthwhile seatwork from this kind of scrapbook, and, it serves not only as a bond between teacher-pupil but not to be overlooked is the parent-teacher-pupil bond it helps cement.

Dates to Remember

December 1955

19-20 San Francisco Diocese
Secondary School Teachers Institute
Riordan High School, San Francisco, California

February 1956

3-4 New York Archdiocese Teachers Institute
Cardinal Hayes High School, New York City, N. Y.

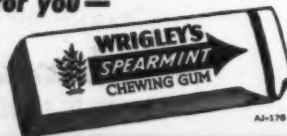
March 1956

16-17 Washington Archdiocese Teachers Institute
Archbishop Carroll High School, 4300 Harewood Road, N.E., Washington, D. C.

23-24 Diocese of Brooklyn
Bishop McDonnell Memorial High School, 260 Eastern Parkway, Brooklyn 25, New York

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EDITORIAL

MONSIGNOR PAUL E. CAMPBELL, EDITOR

PARENT SUPREME IN EDUCATION

THE CATHOLIC PHILOSOPHY OF EDUCATION TEACHES that the parent is the first educator of the child. The close relationship of parent with child, established by the Creator, is itself suggestive of the right and the obligation of educating the child. But the place of the parent in this important work has not received clear recognition in every period of the world's history. Many nations that were appreciative of the importance of family life as the basis and the support of the State nevertheless professed ideals that led them away from a clear perception of this right and obligation of the parent. Ancient Sparta, for instance, with its socialistic and utilitarian system of education designed solely for the benefit of the State and not for the individual, regarded the family merely as the source of supply of soldiers and of future mothers of yet more soldiers.

In no nation of modern times or of antiquity did the perception of this essential relationship of a rational parent to a rational child entirely disappear. A modern writer on education has compared educational responsibility to a pendulum that has swung at times in the direction of the parent as the chief responsible agent and at times in the opposite direction. It is possible to exaggerate the part of the parent in this work, but commonly the exponents of education have erred by trying to eliminate the parent. The same writer sees today evidences of a return to a sane perception and acknowledgment of the right and obligation of the parent.

The parent is not a law unto himself. Roman law at one time gave the father the right of life and death over his own child, the *patria potestas*. As with the Greeks, the power of the father over the life of his child was absolute, and, in the earlier period at least, the exposure of children was a common practice. But the family among the Romans was far more sacred than in Sparta or Athens, and the position of women as wife and mother more exalted and influential. The severe Laws of the Twelve Tables, providing for the immediate destruction of deformed offspring and giving the father, during the whole life of his children, the right to imprison, sell, or slay them, gradually passed into desuetude. Yet Cicero was to write: "Parents are dear, and children and kindred, but all loves are bound up in the love of our common country" (*De Officiis*, I, 17).

Christianity found infanticide a prevailing practice, and fearlessly denounced the exposure of infants as murder. The right of life and death over the child was patently an excess of parental power. Usually we find the opposite extreme: the authority of the parent is minimized to the vanishing point. On one pretext or another

the modern school takes over function after function that properly belongs to the home. Parents are often only too eager to cede their rights and thereby attempt to escape their obligations. If the child is not properly educated in accord with the circumstances in which he lives, the parent is primarily responsible. The parent must provide for religious and moral training, for physical and mental development. If the agency he selects to help in this work fails to achieve results, the parent must seek help elsewhere, must commit the task to some competent auxiliary, or himself perform it.

It behoves the Christian parent and the Christian teacher, amid the distraction of present-day practice, to re-sensitize himself periodically to the fundamental principles of the Catholic position regarding American education. These principles are clearly stated in *The Catholic Year Book* of 1928:

By the very nature of the physical and spiritual relationship between parent and child—therefore in virtue of the natural law—the parent has the duty to educate his child and the right to control the course of his education.

By the very nature of her divine constitution, the Church has the right and the duty to teach the faith and to be the guardian and the guide of the parent in the matter of his child's religious and moral training.

By virtue of its very purpose as civil society, the State has the right and the duty to demand, within proper limits, that children be so instructed as to be susceptible of sound citizenship.

It follows, therefore, that in exercising freedom in the control of the education of their children, parents are subject at once to the divine authority of the Church and to the reasonable requirements of the State.

Christ sent His Apostles to teach all nations. They went forth fearlessly, knowing that they had a divine commission. They and their successors stressed their teaching function in accord with the needs of their flock. They uprooted idolatry from the face of the earth, and established in its stead the worship of the one, true, and living God. They eradicated the most darling and inveterate passions from the hearts of men, and effected the most mighty moral revolution that has ever occurred in the history of the world. They civilized the barbarians who came to destroy civilization. Everywhere they established the peaceful reign of Jesus Christ.

In the beginning, moral and religious teaching first engaged the attention of the Church. In the early days of Christianity, moral and religious instruction overshadowed the intellectual element which we associate

CAVE Committees at Work

Three CAVE committees were appointed at the directors' meeting of the Catholic Audio-Visual Educators Association, October 12, 1955. The activity of two of these committees is directed to the efficient functioning of the 5th CAVE convention to be held in St. Louis, Missouri, during Easter Week, 1956. A business committee will plan a program booklet and solicit advertising, as a means of obtaining CAVE revenue. It is composed of Rev. Bernard J. Butcher, Meriden, Conn.; Rev. Joseph A. Coyne, O.S.A., St. Rita's H.S., Chicago; and Rev. Louis A. Gales of St. Paul, Minnesota.

The program committee includes Rev. Raymond J. Bishop, S. J., Creighton University, Omaha, Neb. chairman; Rev. Joseph A. Coyne, O.S.A., vice chairman, and Rev. James E. Hoflich, superintendent of parochial schools of St. Louis.

An evaluating committee was set up by the CAVE officers and directors whose activity will be a continuing one. Rev. Michael F. Mullen, C.M., chairman, plans to have his committee develop an evaluation sheet for use of all educators co-operating in the work of evaluation of A-V aids. Other members of the committee are Rev. Raymond J. Bishop, S.J.; Sister Jean Philip, O.P., St. Patrick Convent, Joliet, Ill.; Rev. Leo E. Hammerl, assistant superintendent of schools, Diocese of Buffalo; Rev. Joseph A. Coyne, O.S.A.; and three Sisters to be selected by the committee chairman.

with learning. "It was only when the discipline of the home waned," writes Doctor McCormick, "and the domestic circle became incapable of supplying the moral training deemed necessary for the young, that the Church undertook to provide the whole elementary education of youth."

Neither the Church nor the Catholic parent calls into question for one moment the right of the State to demand that all receive a minimum education, to prescribe subjects of study that are necessary for good citizenship, to insist that teachers be of good character and professional competence, to supervise all schools as regards minimum instruction, sanitation and patriotism. But the State's concern in education is not absolutely primary but mainly secondary; its action is not monopolistic but supplementary. The State may make such demands as are necessary to guard its own safety, to maintain a just social order, and to insure the essential public welfare.

The giving of the minimum education rightfully demanded by the State is primarily the parent's concern. Canon 1113 makes clear the mandate of the natural law: "Parents are bound by a most grave obligation to provide to the best of their ability for the religious and moral as well as for the physical and civil education of their children, and for their temporal well-being." Various decisions of the Supreme Court of the United States

have from time to time insisted upon the primary right of the parent in the education of his child. These decisions have interpreted the Fifth Amendment and the Fourteenth Amendment of the Constitution of the United States as safeguarding this right. On June 4, 1923, the Supreme Court of the United States handed down a decision in the case of *Meyer v. Nebraska* in which Mr. Justice McReynolds declared: "Corresponding to the right of control, it is the natural duty of the parent to give his children education suitable to their station in life."

Of great interest is the famous Oregon case. Here is a digest of the facts. In November 1922, the people of Oregon passed a law requiring all parents and guardians to send their children between the ages of eight and sixteen to the public schools during the regular school term. The law was to become effective in September 1926. Its purpose was to abolish all private and parochial grade schools, and thus to make elementary education a state monopoly. The District Court of the United States declared the law unconstitutional and issued an interlocutory injunction. An appeal was taken to the Supreme Court of the United States. On June 1, 1925, the Supreme Court decided that the law was an unreasonable interference with the liberty of parents to control the education of their children, and, through the unconstitutional compulsion exercised upon parents, a violation of the business and property rights of corporations owning and conducting schools. Referring to the previous decision in *Meyer v. Nebraska*, Mr. Justice McReynolds declared that the Oregon Act of 1922 unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control. "The child is not the mere creature of the State," writes the Justice: "those who nurture him and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional obligations."

The history of the world and of education shows us conclusively that the family is ever the center of human life. Family relations are fundamental; other relations follow upon and spring from them. The love, truth, and obedience that should reign in the family circle are the pattern of the highest ethical code. The inspired writer apotheosizes the contact between a father and children and illustrates by that human contact the relationship between God and man.

Parenthood involves responsibility and therefore implies a corresponding right to prepare for complete living those whom the parent brings into the world. The best school can do no more than supplement and extend the educational function of the home. No school, no system of schools can deprive the parent of his right nor absolve him from his duty. Those who conduct schools, whether religious or secular, must see to it that none of their ministrations lead the parent to believe that having placed his children in school, he is freed from responsibility. Teachers and school administrators must do nothing that will weaken the ties which attach the child to parent and home.

By ARTHUR L. DeVOLDER

1303 Addison Avenue East, Twin Falls, Idaho

NEWMAN CLUBS and Catholic Leadership

THE TOTAL ENROLLMENT IN THE FALL of 1954 in 1853 institutions of higher learning polled by the U. S. Office of Education was 2,499,750 students. Of this number it is estimated that slightly over 500,000 are Catholic men and women. Furthermore, it is quite evident that more than half of these Catholic men and women are enrolled in secular and non-Catholic institutions. With the rising cost of building, smaller endowments, inability to purchase special equipment, and the growing increase in tuition rates for Catholic institutions, it is likely that more and more of our Catholic students will enter secular schools.

Face Scientific Materialism

The impact upon a Catholic student when he enters the complex society of a secular college or university is often demoralizing. He is faced with scientific materialism, moral confusion, and spiritual unrest. He attends lectures in the midst of strangers and hears discourses on rationalization, blind universe, evolution, and naturalism. He leaves classes confused with all he hears, as many discussions over a period of time cause him to walk figuratively in a maze of doubt, ignorance, and faulty interpretation of his religion and life in general.

The hierarchy has recognized this in the past and has encouraged the organization of Newman Clubs to give students within the faith an opportunity to become acquainted with one another and to attempt to aid them in problems of faith which arise and cannot readily be taken to the home or to the parish priest for consultation.

Need for Permanent Newman Centers

Consequently with spiritual values at their lowest ebb and the enrollment of Catholic students increasing in the secular institutions, it is imperative that strong, permanent Newman Centers be established on a firm footing to become the nucleus for Catholic action in promoting the religious, intellectual, ethical, and social standards of the students in these institutions.

Establishment of the Newman apostolates would be a delight to the heart of John Henry Cardinal Newman were he alive today, for assuredly he would consider this movement a step in the right direction. It would provide a place where scholars—teachers and students—could gather together and exchange ideas, modify and amplify one another's perspectives, and solidify their knowledge and understanding of one's relations with God and with his fellow men.

In a lecture to the Brothers of the Oratory on *The Present Position of Catholics in England* Cardinal Newman said: "I want a laity, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold, and what they do not, who know their creed so well, that they can give an account of it, who know so much of history that they can defend it."

What Cardinal Newman was asking for was an intelligent, well-instructed laity which would enlarge its knowledge, cultivate its reason and learn to view truth, faith, and reason in relationship with one another. A true Catholic must have an intelligent grasp of his religion and its effect on his neighbor, his government, and world affairs.

Persons outside of the education centers often criticize the Newman Clubs on the basis that they merely promulgate social activities of which there are already too many on most campuses and that they add little to their religious knowledge. This is not entirely true as they attempt to combine both activities in order to enlarge their social contacts with Catholic students and to obtain answers to religious problems which confront them in campus life.

With Capable Chaplain

What should be kept uppermost in the minds of the laity and clergy is that many of our future Catholic leaders in the lay apostolate and in civic life will come from those active in the Newman centers of the United States, and that these social-study gatherings form the nucleus of Catholic unity on campuses. Leaders in the Newman movements should be recognized and encouraged in every way in the establishment of a strong center, supervised by a chaplain with a high degree of scholarship, who would be available for the organization of study groups, individual consultation, and in the capacity of general informant.

There again a cry of protest is heard. It has been argued several times that a parish priest in a college or university town can supply sufficient aid to the Newman group and that a resident chaplain is unnecessary. This may be true of small towns and schools, but where the school population is large and the chaplain is recognized by the lay faculty, he may be called upon for information on religion, philosophy and the social sciences, and associated topics. A parish priest with his own multitudinous problems—no matter how great an effort he makes—cannot do full justice to the work

that may be demanded on a secular campus and in his own parish.

Jerome G. Kerwin, professor of Political Science at the University of Chicago, in a talk given at the Newman Clubs Convention in Cleveland in 1950, quoted a president of a secular school who asked the local bishop for a Catholic chaplain. This gentleman said that he did not want a priest who would simply "dry the students' tears and hold their hands or be a glad-hand artist." He wanted, he said, "A man who would be the intellectual equal of any man on the faculty."

Student Able to Hold His Own

A Newman Club Chaplain should not be responsible for all Catholic action on a college or university campus. The student must take advantage of the opportunities for Catholic action presented to him. He must be able to question and to give an answer to problems that are brought up by a fellow student or teacher. He has to be able to think clearly and to engage in verbal defense of his faith with members of various Christian denominations, atheists, skeptics, agnostics, and other religious sects encountered on a college campus. He has to be able to obtain information and to rely upon his chaplain to supply sources of information that are essential in any argument that may arise.

He must be willing to spend some time in the study of the liturgy, apologetics, philosophy, social and political problems of the Church. He must be able to see intelligently the concepts of the natural sciences in correlation to his beliefs. If he does not or cannot adjust himself, he may be lost to his faith, giving lip service to God and following the material instincts of human nature.

Furthermore, a Catholic student should seek out others and inform them of the program available to them. He should give a helping hand to committee activities to make the meetings worthwhile and hospitable and to offer an inducement for those persons to return with others. Inspiration and good example are imperative in campus activities and daily living. As the Newman club is generally recognized as part of the university body it is aided with publicity in the school paper and other publications which can be utilized to give times of meetings, Masses, and other events that the organization may see fit to carry on.

Assistants for Activities

Established Newman Centers might take a hint from the Danforth and Hillel Foundation scholarship committees which give allotted sums of money to graduate students for pursuit of higher learning in exchange for services in the Foundation centers in counselling and aiding undergraduate students. This type of program would bring to the chaplain in the center a serious group who could be utilized as assistants in the preparation of the study programs, consultation, and management of the center. The graduate student could also serve as a nucleus for seminars for interested groups and provide a means of having eminent Catholic scholars meet

local persons in fields of special knowledge. Catholic scholarship should be publicized and encouraged and Catholic educators in the secular centers of learning should be staunch in the defense of their faith and show that Catholicism is not a faith of biased or ignorant persons unaware of the basic issues of social, political, or scientific advancements of our century.

In some of the larger universities some progress has been made in recognition of Catholic scholarship, but this is not common. It is hoped that in the future with the rise of a strong Newman apostolate more can be done to disseminate the knowledge of the worthiness of Catholic scholarship.

The Eternal Springs

In a talk to his faculty prior to opening the fall term of 1954, the Reverend T. M. Hesburgh, president of Notre Dame University, deplored the lack of Catholic scholars. He stated "that the tradition of Christian wisdom was more vital centuries ago than it is in our time . . . that Christian philosophy has not kept pace with an awakening scientific curiosity and method . . . that we are more mindful of the enemy without than the eternal springs of new Christian life and wisdom within." These statements should be taken to heart by Newmanites as they are the future hope of American Catholicism. They are the teachers, lawyers, bankers, civic leaders of tomorrow. It is up to them to bring about a change in the materialism, moral confusion, and spiritual unrest, and bring about an uplift in intelligence of our problems by leading exemplary lives, by research and publication, by ethical behavior in business and government service. Could there be possibly a better place to begin than in the cultural and educational centers of the colleges and universities?

A Leading Apostolate

A formidable responsibility lies in the activity of the Newmanites, but there is no doubt that the group is a leading apostolate today. Evidence of that was displayed at the 40th annual convention that was held in Detroit from September 1-5, 1954, as well as by the number of Newman Clubs. According to a recent directory of the National Newman Clubs Federation there were 357 federated clubs and 323 non-federated. All this activity is wholesome and with the creation of the Newman Club publication entitled, *The New Contact*, wider publicity of the activities of the organization will be presented.

The National Newman Club Federation is doing much to foster Catholic culture and fellowship and give a clearer meaning to the spiritual, intellectual, and social interest of our Catholic students.

The hierarchy of the Church is cognizant of the obligation it has to continue the Catholic education of its students in secular schools in fulfillment of the Church's requirements. The challenge is now in the hands of the student. He must lay the future groundwork and carry out the thought that is engraved on the headstone of Cardinal Newman's grave: "From the shadows and symbols into the truth!"

By SISTER M. MARGUERITE, R.S.M.

Mt. St. Agnes College, Baltimore 9, Maryland

THE REMAINING TEN PERCENT

ON THE BASIS OF THE UNAUTHENTICATED BUT MUCH quoted statement of an educator that "Ninety percent of all teaching is lost," I started a modest and purely subjective investigation into the ten percent of religion teaching in the grades that was retained. My purpose was to get some idea, not the knowledge itself, but of the effect of that knowledge as carried over into actual practice. Hence the questionnaire that I compiled was somewhat of a personal, non-scientific character. There were eleven questions:

Questions Asked

1. Are you familiar with childhood stories of coincidental answers to prayers: the child is worried about his mother, for example, or she wants a new dress, or a pet. He prays, and lo! the mother recovers, the dress is obtained, the pet arrives?
2. Did stories like that influence your own prayers?
3. If your prayers were not answered favorably, what was your reaction?
4. Do you pray now for temporal favors?
5. If they are not granted, what is your reaction?
6. What is your idea of the interior life?
7. What is your idea of the apostolate of zeal?
8. Have you ever been taught to meditate? Do you meditate?
9. What do you consider the greatest active force in a life of prayer:
 - a) Devotions (like novenas, litanies, etc.)
 - b) The liturgy.
 - c) Retreats.
 - d) Personal influence.
 - e) Your own convictions of the truths of Faith.
 - f) Some other element not mentioned here?

Would you please amplify your answers?

10. What experience or knowledge have you of religion being taught to children in grade or high school? Its effect?
11. From your own experience, or from observation, what ideas have you in regard to improving elementary instruction in religion to make it more practical?

The questionnaire ended with the statement that answers were to be voluntary, confidential, and anonymous.

Levels Sampled

Of the one hundred fifty copies given out, one hundred thirty-three were returned: eighty-five from college

students, twenty-two from girls in the fourth year high, twenty-five from eighth-grade pupils. All those that answered (or most of them) had gone to Catholic schools all their lives. The proportion of answers from the different schools is not important; I had intended to submit the questions to college students only, but two teachers of eighth grades asked me to let them try the project, and then I thought it might be a good idea to sample a high school class also. Oddly, the only facetious answers came from that fourth year high—facetiousness that somewhat shocked the college freshmen who were helping me compile the answers. I suppose the shield of anonymity proved too much of a temptation to adolescence, and this furnishes one item of interest in the results under inquiry.

A profile of the answers is offered here, not as any conclusive evidence, but as suggestions for further efforts, and perhaps as encouragement!

One hundred two were familiar with the stories of coincidental answer to prayer, four wrote "no," the rest left the question unanswered. But, some who left the question unanswered proceeded to write "yes" to the second question. The answers by no means totaled the one hundred thirty-three returns in each case, as many answered only the questions that appealed to them.

Sixty-eight admitted that such stories influenced their own prayers, fourteen answered "no." Many qualified their answers with such remarks as "Yes, shows you will receive what you pray for." "Yes, but there was a doubt: is it going to work for me?" "Yes, when I was young." "Yes, once in a while—to some extent—sometimes."

Submit to God's Will

The answers to the third question were delightful: the great majority expressed willingness to submit to God's will. Many said they persisted in prayer until the favor was granted; some said they decided they had not prayed hard enough. Several said they thanked God, even if the answer was unfavorable. One said she thought God did not answer because she was bad; another, that she was not fervent enough. But the great majority expressed such admirable sentiments of confidence in God, resignation to His will, humble submission and piety, that I began to doubt the accuracy of my "ten percent" title.

Over one hundred answered yes to the question about praying for temporal favors. Again, for the fifth question came a torrent of resignation. One said: "Sad—but

not mad; it was God's will." Another said: "I usually get something that is even better."

Some Personal Definitions

The sixth question perhaps should have been phrased more clearly. What I was asking for was a personal definition formed from their own experience. Many asked their teachers for a definition—which of course was not intended. However, some of the answers are worth noting:

"Wonderful—what goes on in the soul—thinking of God—your real self—relation with God—soul kept alive through prayer, sacrifice, and devotion—time spent with God—prayer of the heart—feeling close to God."

The seventh question, again, perhaps could have been phrased somewhat differently. I had in mind a direct connection between the sixth and seventh: the contemplation-overflowing-into-action idea, but the answers were vague and uninforming: "It is good—charity springs from it—an ambitious person—a good idea." Some however did have the right idea: "A loving desire to have others love God, and do something about it—the Christopher movement—doing the work of an apostle among friends and other people." One answered concretely: "I'm praying for a non-Catholic friend who has socialistic and communistic ideas."

Many Meditate

For the eighth question, ninety-five had been taught to meditate, seventy-three said "yes," and seventeen answered no, they did not meditate. Seven or eight qualified their answers with such remarks as "not too often—occasionally—extremely difficult—yes, but not the way I was taught—never have been taught, but feel I do naturally."

On the ninth question, one hundred and four considered "devotions" the greatest active force in prayer, but many came out specifically for "novenas." Many again specified "Mass" as the active force of prayer, thus showing a not very clear idea of the meaning of "liturgy." Twenty-seven found the liturgy the greatest active force, and specified the Mass. Eighteen answered "retreats." Four specified "personal influence." Seven checked "your own convictions." As is apparent, these answers total more than one hundred thirty-three, but many checked two or three factors. One checked "some other element not mentioned here" but neglected to state what that element was.

Refreshing Variety

The tenth question brought a refreshing variety, and many contradictions, as was to be expected. The criticisms were: "Sing-song—monotonous—not enough background for college—too mechanical—not having too much effect—taught to avoid sin from fear of punishment." The favorable answers were: "Wonderful—brought me close to God—helps character formation—sets us apart from those who have had no religious training—effects are lasting—gives you answers to questions raised by non-Catholics."

The eleventh question tied in with the tenth and of course produced more contradictions. For two who said there was too much emphasis on illustrations and pictures, there were three who said there was not enough use made of pictures and illustrations. One felt that the dramatizations, chalk-talks, and illustrations gave children false ideas that were difficult to eradicate later. One said "too much theology." Another said the demonstrations should be more to the point, and more examples should be used. One held out for less memorizing, another for more knowledge to use in defense of the Faith. A number said vaguely: "make it more vital—more entertaining—easier to understand." But an encouraging number of responses were such as "it is good enough as it is—it is fine—it is already practical—I wouldn't change it."

Suggestion by Eighth-Grader

An interesting answer came from an eighth-grader who proclaimed her enthusiasm in being permitted to participate, but who misunderstood entirely the trend of the eleventh question. With her permission (she chose not to remain anonymous) I summarize her suggestion:

Children nowadays are getting better education than my mother or grandmother because the new methods help us to use our brains; then, too, science changes every day, and some experiment, formula, or pattern brings out something more useful and economical. My idea to remedy the present-day school system is: to get children like myself who will take little or no money for baby-sitting, while the mothers go to night school to learn the elements of school-teaching. When she—the mother or wife—has learned, she can for example teach half a day at a local school, no matter whether she has any children in school or not. She would be doing her civic duty, without salary, for the good of the community.

Now, too, I have considered the problem of the mother having small children. If she has over three, she could deposit one or two at a neighbor's house, the others at another's. Then she could pick them them up when she comes home according to her schedule, whether that be lunch time, noon, or three o'clock. This alternate schedule will enable her to do her house work, plus serving the community. Take for instance the mother I speak of: she could teach arithmetic in the morning, lunch time would be the end of the day for her, she could pick up her children on the way home, and take two of her neighbor's children to mind for the afternoon, while her neighbor takes her turn at teaching—say history. The money saved by the school would enable them to get new books or more desks. Also, the religious teachers thus released would be free to go about teaching religion.

This ingenious little miss signed her name, appended her address and phone number, and concluded: "If you don't understand anything I have written, please do not hesitate to call me at home." (Mothers, please rally!)

But is not Catherine's answer a very encouraging proof that the apostolate of zeal is by no means a dead

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By SISTER THERESE, S.N.D.

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THE KNOW-ENGLISH CONTEST

Means to an Adequate Vocabulary

A MAN'S VOCABULARY HAS FREQUENTLY BEEN CALLED the clue to his personality. The one element he reveals in speaking is himself. His use of words is not only the measure of the culture he has assimilated; it is an index of the depth of his knowledge, his acquaintance with literature, his range of thought, his mental discipline, his habits of discrimination, his power of analysis.

Vocabulary may be a key to success. It has been stated by competent authority that here in America an extensive knowledge of the exact meaning of words characterizes success more often than any other single factor.

Vocabulary Instrument for Power

Vocabulary may be an instrument for power. A man is able to affect the will, the intellect, the emotions, and the aesthetic nature of others by his mastery of words. He who commands words, commands events, commands men.

The general educational value of vocabulary building, therefore, needs no emphasis. Yet for many years educators have been expressing deep concern about the vocabulary deficiencies of our high school pupils, while it is generally conceded that the main reason for failure in college is ignorance of vocabulary. Many otherwise intelligent persons, moving in cultured society, cannot talk five minutes without betraying a lamentable ignorance of synonyms, an utter lack of discrimination in the choice of terms, and a poverty of speech contrasting strangely with the wealth of their educational opportunities and the amount of their formal education.

Vocabulary Training Neglected

In most of our schools, English teachers impart systematically grammar, spelling, and composition, but seldom, if ever, vocabulary. Perhaps they have naively assumed that vocabulary is caught, rather than taught, from reading and conversation. Conclusive tests show that the knowledge of words acquired by conversation and reading is drastically limited in extent. As this knowledge is entirely dependent upon powers of observation, the impressions are faint and ill-defined, and the conclusions often ludicrously incorrect. Besides, who of our students take time out from their multifarious activities to read the good literature from which it is hoped they may acquire vocabulary? As for learning words

of worth from conversation, that presupposes educated parents and companions. Anyone who has listened to the slang-infested conversation of our boys and girls of high school age is under no illusion as to the type of vocabulary acquired.

Enrichment of our national life at every angle and of the school curriculum at every level has made this traditional neglect of formal vocabulary training no longer tolerable. It is true that a few spasmodic measures have been taken towards relieving the situation, and there are a few books on the market which purport to be vocabulary builders. But to most educators vocabulary building has seemed a phase of English too complex, too bewildering, too vast to treat, unless it were somehow simplified, organized, and restricted. However, some comprehensive solution is necessary, no matter how staggering the problem. We must find a common denominator that can and should be inculcated, especially in the upper grades and in the high school. One could suggest, of course, memorizing the dictionary. The task would be hopeless. Webster's *New International Dictionary* contains some 600,000 terms. Besides, it is a doubtful advantage to learn the meanings of words we probably shall never use. An active vocabulary for the speaking, writing, and reading of educated people must be the goal.

Study Roots

Lord Chesterfield suggested two centuries ago that the shortest and best way of learning a language is to study its roots. Now, competent philologists claim that there are a few hundred roots—maybe fewer than five hundred—around which thousands of English words cluster. For example, *fac*, the root of *facere*, by the aid of affixes, enters into the composition of over six hundred words.

An affix is a syllable or syllables attached to a word and modifying its meaning. At the beginning of a word, it is called a prefix; at the end, a suffix. The prefix modifies the meaning; the suffix alters the grammatical function, without necessarily changing the meaning of a word. A careful investigation leads to the estimate that about 25,000 words are formed by the use of ten prefixes; the same number of suffixes are attached to not fewer than 16,000 important words. By studying ten common roots, ten prefixes, and ten suffixes—a total of thirty elements—we have an accurate clue to the sig-

nification of the thousands of words of which they are a component part.

An Organic Nucleus

The advantage of this cluster method is that it supplies an organic nucleus from which can develop a living and prolific vocabulary. There is no word whose meaning is not better understood by a knowledge of its origin and the elements which compose it. In fact, in the case of a large number of Latin derivatives, the etymological is the only true meaning. Moreover, the analysis of words by this method reveals fine distinctions and subtle differences never noticed by one ignorant of the roots from which they spring.

The next question is what roots to study. According to Skeat's *Etymological Dictionary*, the breakdown of English words reveals that 33% are Germanic, 56% Greek and Latin, 2% Celtic, 3% hybrid, 6% Oriental, African, and American-Indian in origin. The words of Germanic origin are the staple words of the English language. They are short, unchangeable, and comprehended by all. They are the homely words of everyday life; they appear most frequently in our ordinary speaking and writing. There is little point in citing them, since our purpose is to increase our command of the more difficult words.

Apt to Need and Not Know

But the derivatives of classical origin, particularly those tracing back to Latin, are the words we are more apt to need and not to know. Who will deny that the most forceful words in the English language are those of Latin origin? Consider the verb inculcate—to drive in with the heel—and the adjective robust, which likens one's state of health to the strength of an oak. What words are more concise and comprehensive than mutual, ruin, circumlocution? What words are more graceful than mellifluous, felicity, fluorescence? What other words give pomp and dignity to discourse as found in a Swift or a Newman, and make possible the superb diction of a Milton or a DeQuincey? Certainly we are justified in stating that wherever we rise above the common-place in our subject matter or in our style, we find the Latin derivatives indispensable.

Vocabulary Contest Begun

Some five years ago, Father Joseph Marique of the Society of Jesus, a Latin and Greek professor for many years, and well-known for his contributions to various classical associations and to their literature, concluded that one of the prime causes for the general apathy of students in the elementary courses of the classical languages was the failure of the student to realize and the teacher to utilize the relevancy of the so-named dead Latin language to the living English vocabulary. He launched a vocabulary contest, based on the cluster method. It would express its purpose in the title "Know-English." It was a new idea, not as a method, but as a

contest. More than that, it was intriguing to American youth, whose love of anything that challenges their physical or mental strength or ability is deeply ingrained. The procedure would be simple. The contest would be open to all high school students; each school could enter a team of three members; there would be a trophy for the winning team, as well as individual prizes for the top-scoring contestants. The contestants would match their skill in giving an English synonym, and the Latin origin and its meaning of a stated word. For example: "*Inexorable* means unyielding; it derives from the Latin prefix *in*, meaning not; *ex*, out; *orare*, to pray; *os*, *oris*, mouth; and the suffix, *bilis*, capable."

Contest Spreads

The contest has spread during these five years from New York to Boston, Worcester, Springfield, Bridgeport, Philadelphia, and Baltimore—these being the key cities in their areas. The results have far surpassed the expectations. Those who have sponsored these teams have been thrillingly amazed at the ease and zest with which boys and girls of ability not too far above the average have learned to define and analyze not hundreds, but thousands of Latin derivatives. The contestants found this method of vocabulary building not only illuminating, but also fascinating, besides being the surest way to that extensive knowledge of the exact meanings of English words which is its goal. With its generalizations and analysis, it has rendered an inestimable service; it has made the impossible possible, and this in such a way that it has taken the drudgery out of mere abstract memorizing of definitions and transformed a burdensome task into a keenly interesting pursuit. The procedure awakens the perceptive faculties by presenting resemblances and differences; it strengthens the memory by calling judgment and reason to its aid. It invigorates all the powers of the mind, and enlarges its capacity by training it to accuracy and precision in the classification of words. The contestant is charmed with the novelty, delighted with the fresh acquisition of knowledge, satisfied in the consciousness that faithful labor will be rewarded by a comprehensive and a thorough knowledge of words, and convinced that systematic vocabulary building is one of the most profitable pursuits in which a student can engage.

To trace the subsequent scholastic attainments of the boys and girls who have participated in the Know-English contest would probably be most enlightening and gratifying. Perhaps someday it will be feasible to send out questionnaires in order to have accurate information on the subject.

Secondary Objective

Father Marique had a second but not a secondary objective in introducing his Know-English contest—to stimulate or to revive interest in the classical languages in order to make them live and flourish again. Thousands of our words and the ideas they stand for have

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By **BROTHER HENRY RINGKAMP, S.M.**

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IMPROVED RELATIONSHIPS with Alumni

THE LOYAL HIGH SCHOOL ALUMNUS is the school's best public relations medium. An active, challenging alumni organization, with self-sacrificing, generous officers, with a definite plan of action, can do more to build up confidence in the Catholic high school, and give better expression to the basic policies of the school than most other public relations media.

Most religious institutes make reference in their rule to the school's and the teachers' responsibility to their former students. To the question, "Who are the alumni, and what is our responsibility to them?", we answer, "The alumni are our former students with immortal souls, on whom we are to exert a lasting influence *even to the grave*." Once students reach the ranks of the alumni this challenge of influence is not so demanding as is the burden of daily classroom activity. However, the alumni are our "old boys" with whom we should have contact, with whom we should establish and keep alive our relationships which originated during their high school life. This is our duty and we must not flinch in fulfilling it, despite such real difficulties as the disparity of age groups, the passing on of old teachers known to the alumni, the increase and the burden of new business responsibilities, the holding of parish offices, and the membership in fraternal organizations, often so demanding of one's time.

Excellent Criterion

One excellent criterion for a loyal Catholic high school alumnus is this: Do the alumni of your school want their sons taught by their own teachers? Most will answer in the affirmative, but now and then one meets with the socially ambitious parent who insists on a more exclusive private high school, simply because for the parent this move will effect a greater social prestige. Another related question is this: Do the alumni recommend their Alma Mater to other people? If one would attempt to evaluate school loyalty in terms of presence at alumni meetings and periodic participation in the activities of the organization, I would venture to say that fewer scholarship winners and talented individuals are present than the run-of-the-mill, plain cut of the cloth, mediocre, if not one-time troublesome ex-students. Could the program of such an alumni association be lacking in intellectual appeal, or could there be a definite relationship between loyalty and mediocrity? Bro. J. Conrad, F. S. C., of Christian Brothers College, St. Louis, Missouri, maintains that "about 25% will attend regular meetings, about 50% will come if enough pressure is

applied, and about 25% might be considered the 'lost battalion.'"

Carry-Over into Personal Lives

The Catholic high school can and should expect a carry-over of Catholic training in the personal lives, in the business associations, and also in the social relations which their alumni establish. An effective spiritual life, reception of the sacraments at least once a month, their children's attendance at a Catholic school, their own good Catholic marriage and participation in parish and other Catholic activity—these should be the hallmarks of a good, faith-practicing Catholic high school alumnus.

In the duties which the school has to the alumnus, I wish to indicate some general principles which should govern school-alumni relationships, then to mention various relationships which the faculty as individuals or as a group have to their alumni, and finally to give some specific suggestions concerning the internal activity of an alumni organization.

General Principles

In its relationship with their alumni, the Catholic high school:

1. Believes that an active high school alumni association is an excellent public relations medium.
2. Encourages these objectives in the alumni organization:
 - a. keeping the faith, b. mutual support and friendship for members and for the faculty, c. benevolent work for the school.
3. Bases its membership on graduation, not on paid or unpaid dues; all graduates are put on the mailing list.
4. Trusts the alumni with their own organization.
5. Encourages the officers of the alumni to formulate a definite plan of action, conducive to the best interests of the school.
6. Accepts the recommendations of the alumni in regard to scholarships sponsored by the organization in behalf of worthy students.
7. Is always willing to extend the hand of charity to sons of its needy alumni, also to give priority of admittance to children of the alumni.
8. Recognizes business, military, college, fraternal, family, parish affiliations, along with a natural indifference, as challenges to alumni membership.
9. Should make it clear that the alumni association is not a court to decide on the school's administrative

policies.

10. Subscribes to the statement that the school's alumni are the school's best advertisers and recruiters.

Faculty Relationships

In the relations with the alumni, the members of the faculty, either as individuals, or as a group, strive to

1. Win the support of future alumni during their school years.
2. Maintain a system of communication between the alumni and the school.
3. Recognize their alumni as often as possible, especially in school publications.
4. Show a keen interest in, and an active support of the alumni organization.
5. Agree that the alumni moderator should be dynamic, self-sacrificing, congenial, diplomatic, peace-making, and also have an intense interest in the possibilities of the organization.
5. Attend alumni meetings, and if possible participate in alumni activities.

Internal Activity of the Organization

The alumni association is so constituted in its internal organization that it

1. Meets all age-levels at their level of interest, through diversified appeals and activities.
2. Keeps interest in the organization through several social activities, as against a multiplicity of small or monthly affairs.
3. Encourages such activities as a day of recollection, alumni-senior Communion breakfast, alumni picnic or banquet, recitation of the radio rosary.
4. Puts small emphasis on an alumni sodality because of possible conflict with parish sodality organizations.
5. Believes that older members of the alumni are valuable agents in the job-placement service or bureau.
6. Conducts money-making schemes only to the extent that they are necessary to meet current expenses.
7. Might profitably sponsor adult education classes if no college or university exists on the local scene.
8. Publishes an alumni directory for use by its members.
9. Offers prizes or trophies to students excelling in scholastic and extracurricular achievements.
10. Keeps good liaison with the PTA groups, and periodically has joint social activity with such groups.

Conclusion

The door of the Catholic high school should always be open to any ex-student who wishes to enter. The door of the school should never be closed, by the same token, to the son or sons of the school's alumni, regardless of the school's entrance requirements. The prayer-mementoes of religious educators for their alumni should never be omitted; the greeting of former students at school should always be a sincere welcome; the time of teachers to listen to their old students' problems, joys and sorrows, should never be lacking. Thus, a true

appreciation and sturdy loyalty to the Alma Mater will be forever confirmed, and the one heart and one mind of the first Christians will have been achieved in favor of our school's alumni.

Know-English Contest

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been adopted from the rich storehouses of Latin and Greek. Yet in most of our high schools and colleges, Greek is out and Latin is on the way. The modern mind thinks it has outgrown classicism. The anomaly is that even now, when new ideas and new habits develop and demand linguistic expression, because the classical studies have so leavened the mind of the educated classes, they still instinctively draw from the Latin and the Greek. Witness the field of modern science, in which the nomenclature of thousands of chemical, biological, and other physical factors have been and are being framed from Latin and Greek roots.

For the Catholic school system to drop their insistence on Latin is to pave the way for the widening of the breach between ancient Catholic tradition and the new Catholic leadership which we, as an educational body, are supposed to develop. There is not a single solid reason to diminish the place of importance of Latin in the curriculum of a Catholic high school or college. Surely Latin, the language of the Church, is as important for Catholics in a Catholic school as is any branch of mathematics, science, or modern language. To discard Latin because to the superficial thinker it is a terminal course is a fallacy that could be applied with much more force and truth to algebra, geometry, modern languages, or any other subject on the high school curriculum, whether academic or vocational. Only a comparative few use in later life for any length of time, if at all, the two years of shorthand or bookkeeping as taught in school, and the same may be said of much of the manual training or dressmaking courses. Whereas in the study of Latin, the students will have achieved a goodly number of other objectives or benefits accidental to the learning of Latin, such as training of mind with transfer of skills to other fields, a better mastery of English, and an increased ability to learn other languages, particularly the Romance, which spring from Latin.

To Drink Deep

Far more important than all these very excellent objectives, we want the students in our Catholic schools and colleges to study Latin so that they may participate with understanding in the liturgy and the life of the Church, our Mother, and to attain considerable first hand acquaintance with the ancient Greek and Roman natural culture which is the basis of the supernatural culture of Catholicism. We want them to drink deep from the unfathomable Latin reservoir into which the best Catholic thought and emotion and culture has been flowing for 1900 years, and is still being entrusted today.

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By **SISTER MARY INEZ, O.S.U.**

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THE HOLY NIGHT

A Christmas Play for Junior High Students

THIS SIMPLE PLAYLET APTLY CULMINATES the liturgical season of Advent since it centers about the Messianic prophecies and their fulfillment. It presents the shepherds of Bethlehem revealing their thoughts concerning the coming of the promised Messiah, and their hopes that He would be a Mighty King who would restore the Hebrews to a place of leadership among the nations. It is a playlet which may be enacted by hand-puppets, stringed marionettes, or by the children on a stage or in the classroom. The puppet performance presents the least difficulty, since the lines may be read backstage, thus obviating the burden of memorization. The puppet, however crudely constructed, is an adequate medium for portraying significant biblical events.

CHARACTERS

| Aged Shepherds | Angel Chorus of singers | Young Shepherds |
|----------------|-------------------------|-----------------|
| Bethel | (backstage) | Daniel |
| Nathan | | Ben |
| Jonathan | | Jebel |
| Siro | | |

ANNOUNCER [a puppet dressed as a child, a caroler or an angel gives the prologue].

PROLOGUE: Two thousand years ago the whole world was waiting for God to send His Divine Son to earth. A great promise was to be fulfilled—the greatest promise that has even been made to man.

God had revealed to Adam that He would send a Redeemer to open Heaven again to mankind. Many prophets reminded the people of this Promise. They even foretold that He, the Son of God, would be born a descendant of David, of the family of Jesse, a great old Hebrew patriarch.

As scene one opens, we see the shepherds of the hilly town of Bethlehem watching their flocks on the same quiet hills where Jesse and his son, David, had guarded theirs. The shepherds talk about the meaning of the prophecies. All Israel thought He would be a great king who would conquer their enemies, and let the Hebrews rule the world.

SCENE ONE: The scene is laid on the hillside in Bethlehem where a few aged shepherds, chilly in the

night air, watch their flocks. They are waiting for the shepherd boys, their sons and grandsons, to return from the temple of Jerusalem where they have been studying the Scripture.

BETHEL [rising to stretch his limbs and to stir the low bonfire]: Ah, I've grown stiff.

They Take Advantage of You

NATHAN: You are very foolish, Bethel, to spend these chilly nights here on the hills, when your old bones should be lying in comfort at home. Where are those young grandsons who usually take the night watch? You ought to punish them for their laziness. They are taking advantage of you of late.

BETHEL: Nay, Nathan, it is not laziness. You are new in these hills. You do not know my grandsons well. Ben, the younger, is not only lame, but nearly blind. I know him to be brave and tender and patient. As for Daniel, there is no truer soul in all Bethlehem. Jehovah must look with joy upon his upright soul. [Looks out over the hill for the boys.]

NATHAN: No nobler than your own, good Bethel! But where are these excellent boys tonight?

[Bethel sits down with the others.]

BETHEL: In yonder Holy City, Jerusalem, they linger to learn more and more of the Sacred Book from the Scribes. Daniel is learning to write, that he may copy down and read to me the lessons from the Prophets. Even today he promises to have some lines to bring.

NATHAN: Do you think they understand the meaning of the words of the Prophets?

BETHEL: He is old beyond his years, my Daniel, and sees with wiser eyes than many a man. He seems to read the very mind of God in prophet's words. I think that he is right: that even though our hearts are not ready, the time is ripe for the redeemer, the Mighty Son of God, to come to earth.

The Promised One

NATHAN: Do you expect to live to see the Promised One?

BETHEL: I hope: and something tells me that I will see the Redeemer, the Promised Son of God.

NATHAN: Oh, your hopes are great! I suppose you

even hope to be one of the great princes of His court. You are getting childish, Bethel [taps Bethel on the shoulder]!

JONATHAN: Many people are hoping to become great in the service of the Messiah of Israel, Nathan.

BETHEL: Perhaps I will not live to see His glory. I am not worthy to hope for the privilege of serving my Redeemer. But, Jonathan, I believe my Daniel will. How great a joy 'twould be if my poor eyes could but look for a moment upon the Messiah's face [Spoken with deep feeling].

Manifest Himself

NATHAN: But how, think you, will our Creator manifest Himself on earth? Will He look and act like mortal man? [Rises and eagerly looks for the boys.]

JONATHAN: I know not, but I, too, believe He is about to come. How grand if He will conquer all the world, and set His Chosen People free again!

NATHAN: Our Roman conqueror needs a bitter lesson taught him. With our Great Captain, Emmanuel, the Promised Redeemer, we shall teach it.

JONATHAN: One lesson from the prophets I have learned well: "And it shall come to pass in that day that his burden shall be taken from off thy neck . . . and the Lord of Hosts shall raise up a scourge against him," meaning the conqueror.

NATHAN: ". . . and the haughtiness of men shall be made to stoop; and the Lord alone shall be exalted in that day."

BETHEL: When Daniel and Ben have told the lessons they have learned in the temple today, you will not wonder that I watch here while they go. [Thoughtfully, slowly] What joy if Ben's blind eyes could but see the Saviour!

Your sheep are wandering far, Siro! [waking Siro] You have slept too long, I fear.

SIRO: Too long it seems to you, Bethel. If old age could come as kindly to me as it has to you, my friend, I should be thankful. My old bones crave for rest. [Yawns] You are like your grandsons, Bethel, always patient, calm and happy, never annoyed at daily duties.

JONATHAN: Ah, at last, Siro. Here comes your son, Jebel, and Bethel's grandsons, back from the Temple.

Debating Over Lessons

BETHEL: They are debating over the lessons they have written from the prophets. They seem serious and full of eagerness.

SIRO: I shall go to meet them, and Jebel and I together shall seek our straying flock. [Lifting his staff and rising to go] Jehovah protect thee!

NATHAN: Thy good grandsons will be here soon. Why do you not depart for home, Bethel? The night is too chill for you, though clear.

BETHEL: I am eager to hear what the boys have learned today. They seem so deeply moved and serious as they climb along.

JONATHAN: Poor lame Benjamin is slow in travel. [All turn heads toward the approaching boys.]

NATHAN: Yea, but quick to think. [Enter Daniel helping Ben.]

DANIEL: Hail, grandsire! Have you suffered from the chill? Hail, friends Nathan and Jonathan! We have been feeling some pity for thee here on this frosty night.

BEN: Yea, grandsire. Your fire is low. We should be off to gather wood to revive it.

BETHEL: Go not yet. Tell me first what fills your minds today. I wait with eagerness to hear your Scripture lines. [The boys sit down opposite the old shepherd. Ben pokes at the fire. Daniel rubs his hands.]

DANIEL: O father Bethel! It seems our eyes ought soon behold the Saviour, whose name, in prophet's words, will be the Mighty, Emmanuel, the Christ. See here, upon this scroll, I have copied some verses from the Bible. Isaias, the greatest prophet, says: "The sceptre shall not pass from Judah e'er the Son of God shall come."

Sceptre Means Right to Rule

BEN: The sceptre means the right to rule. The ancient line of Judah's tribe is broken. You know that. Rome's proud emperor has now destroyed the line of Judah's descendants.

DANIEL: Think you that the time is ripe for the prophecy to be fulfilled?

JONATHAN: You are right, Daniel. He should come now, if Isaias' words are true. We are a despised nation, in the opinion of Rome.

BETHEL: But if the Prophet says this is a sign that we may look for a Saviour, the expected Redeemer, then we must watch and be patient.

BEN: Read more, Daniel. The prophet's words also tell us the Redeemer is to be born of a family descended from a certain man named Jesse. Did Jesse live many years ago, father?

BETHEL: Yes, child, Jesse was before David. The shepherd King David was of Jesse's lineage. The prophet mentions that.

BEN: That would be over nine hundred years ago. How long God has been preparing us for the promised Redeemer. Read more, Daniel.

DANIEL: [Reading from his scroll]: "And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of this root. And the spirit of the Lord shall rest upon Him; the spirit of wisdom and understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness. And He shall be filled with the spirit of the fear of the Lord."

BEN: "He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears."

Judge with Justice

DANIEL: "But he shall judge the poor with justice, and shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked."

BEN: And the prophet also said: "And it shall come to pass in that day that the Lord shall set His hand a second time to possess the remnant of His people."

DANIEL: "And He shall set up a standard unto the nations, and shall assemble the fugitives of Israel, and shall gather together the dispersed of Judea from the four quarters of the earth."

BEN: Do you know, grandsire, that the people began arriving from all quarters of the earth today, for the census? Our Roman conqueror Caesar Augustus, has ordered all men and women to go to the town where the father of their tribe was born.

NATHAN: Yea, I know. Many must be here in Bethlehem. They must travel many miles to be counted, so Caesar will know how great is his power.

Of Jesse's Tribe

DANIEL: And have you thought of this? The great Prophet-King, David, of Jesse's tribe, was born and labored as a shepherd here in our humble town of Bethlehem. His descendants should be here in this very town tonight. Perhaps the parent of the Messiah is here tonight. I wonder how long the world will have to wait for the Redeemer, the promised Messiah.

BEN: And listen, all, to the words that follow. The prophet goes on to say: "In that day man shall bow down himself to his Maker, and his eyes shall look to the Holy One of Israel . . . For they shall cry to the Lord because of the oppressor,"

BETHEL [slowly]: "and He shall send them a Saviour and a Defender to deliver them." I know these lines of Isaiah; all Jews should know them.

DANIEL: The prophet seems to refer to the pagan foreigners who rule us, when he says: "For yet a little while, and a very little while, and my indignation shall cease, and my wrath shall be upon their wickedness. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck . . ."

A Virgin Shall Conceive

BEN: And we have saved the most wonderful line of all until last. The great prophet says of the Redeemer: "Behold a virgin shall conceive, and bring forth a son; and His name shall be called Emmanuel."

DANIEL: Then, as if Isaiah had already seen the "son of God," he cried out the prophetic words: "A child is born to use, and a Son is given to us; whose government is upon His shoulder; and His name shall be called the angel of great counsel."

BEN: And, grandsire, he said: "Arise, be enlightened, O Jerusalem, for His glory shall be seen upon thee . . . the gentiles shall walk in thy light . . . and kings from Madian and Saba shall come, bringing gold and frankincense, and will praise Him."

[A great light flashes over the shepherds and they

fall back in fear. A star appears. To the shepherds who are asleep, Bethel cries out.]

BETHEL: Awake! Awake!

DANIEL: What is this? [An angel appears above the shepherds.]

ANGELS: Fear not! "Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people." [Silence for a moment.] "For unto you is born in the city of David a Saviour who is Christ the Lord. And this shall be a sign unto you: you shall find an Infant wrapped in swaddling clothes and lying in a manger." [Brief Pause.]

[Spoken in awed whispers.]

BETHEL: It was Gabriel, the Lord's messenger unto men.

DANIEL: In the city of David—our own Bethlehem—we are to find Him, the Expected One of Israel.

NATHAN: That is what he said. We must believe it.

BETHEL: And did he not also say that we should go now, and we should find Him, a Babe, in swaddling clothes?

BEN:—And lying in a manger.

[All rise and go backstage, as if descending a hill, then off stage, obviously following the star. The angel should be a stringed marionette. The star may be a small opening cut into the backdrop, a light thrown on it from behind. It could be a tiny piece of tinsel suspended from the top by a thread. A light thrown on it would cause sufficient sparkle.]

SCENE TWO: A lowly cave. The angels point to the lowly cave toward the rear of the stage. The shepherds are grouped about, some kneeling, others standing.

DANIEL: It is the Christ!

ALL: The Christ, the Promised Redeemer.

ANGELS: [singing]: Glory to God in the highest and on earth peace to men of good will. [Some other suitable hymn such as *Silent Night* may be used.]

A VOICE: "The people that walked in darkness have seen a great light; to them that dwelt in the region of the shadow of death, light is risen."

[Another Christmas hymn should be sung as curtain closes.]

[Stage Properties for Scene Two: A cave can be made from a bushel basket, covered with gray crepe paper. Turned sidewise on a narrow board, it can be held in place by two children, or placed on a pedestal. Images of Mary, Joseph and the Infant Jesus may be statues or puppets mounted firmly inside. Small angels may be fastened in and about the cave. The inside of the cave should be well lighted. Laminated paper used to line it would be effective, adding glory to the scene. Children may wish to build cribs agreeing that the best one should be used for the play. A purchased crib should not be used if it can be avoided.]

A SURVEY OF PARENTS' ATTITUDES

In Child Psychology

THE OMISSION AND MISTAKES MADE BY PARENTS HAVE been pointed up frequently in discussions of parental responsibilities for fostering the normal growth and development of their children. Parents do err. There are some whose concepts and attitudes concerning child psychology are not in keeping with sound psychological principles.

It is the attitudes of parents toward certain aspects of child psychology with which this study is concerned. The investigation grew out of discussions held in undergraduate classes in child growth and development at the Boston College school of education. Because attitudes differed among the students themselves, it was hypothesized that parents would also have varying attitudes regarding the same questions.

Check List of Thirty Items

With a view to verification of the hypothesis, it was decided to make a survey of parents' attitudes in selected areas in child psychology. A check list was devised in which thirty items were classified under the general headings of "Child Growth and Development," "Duties of Parents," and "Functions of the School." Using the items on the check list, the students interviewed a total of one hundred mothers and one hundred fathers. The parents were all of the middle socio-economic class, and were preponderantly of the Catholic faith. Children in the families involved ranged in age from infancy to late adolescence. The average number of children in the families was four; the range in all the families being from one to thirteen.

The parents were asked to indicate agreement, disagreement, or no opinion with regard to each item on the check list. They were also urged to make any comment regarding single items which they felt were necessary to qualify their replies to these items. When parents were of the same household, they were requested to make independent judgments, and indeed, individual check lists showed that many of these parents did differ in their opinions.

Child Growth and Development

Results of the survey were tabulated on a percentage basis. Data from the mothers and fathers were considered separately to determine differences in attitudes,

if any; and together to afford a picture of total parental attitude. In Table 1 are shown the data for the items categorized under the heading of "Child Growth and Development." The initial "M" refers to mother, "F" to fathers, and "T" to total.

Certain findings in this category are significant. That approximately one-fifth of the parents interviewed believed that children should be seen and not heard seems to belie a rather dismal home life for a large number of children. One mother explained her answer by stating that it is necessary to "develop respect for parents and older people, and that therefore the child should not be allowed to express himself too freely." Another said that the child "should not be in evidence when he does not fit into an adult group." These qualifying remarks make at least some of the affirmative response understandable, but one wonders how many parents had such logical bases for their decision.

TABLE 1
ATTITUDES OF PARENTS CONCERNING CHILD GROWTH AND DEVELOPMENT

| Item | Agree | | | Disagree | | | No Opinion | | |
|---|-------|----|------|----------|----|------|------------|---|------|
| | M | F | T | M | F | T | M | F | T |
| 1. Children should be seen and not heard | 18 | 21 | 19.5 | 80 | 78 | 77.5 | 2 | 4 | 3.0 |
| 2. Parents should sacrifice everything for their children | 16 | 18 | 17.0 | 83 | 79 | 81.0 | 1 | 3 | 2.0 |
| 3. Children are small adults | 28 | 35 | 31.5 | 67 | 69 | 68.0 | 5 | 6 | 5.5 |
| 4. Children are naturally good | 77 | 74 | 74.5 | 18 | 22 | 20.0 | 5 | 4 | 4.5 |
| 5. Children should not be allowed to play with children from the "Other side of the tracks" | 13 | 22 | 17.5 | 82 | 74 | 78.0 | 5 | 4 | 4.5 |
| 6. Children need close supervision | 88 | 89 | 88.5 | 8 | 10 | 9.0 | 2 | 3 | 2.5 |
| 7. An abundance of love and affection is needed by all children | 93 | 94 | 93.5 | 6 | 4 | 5.0 | 1 | 2 | 1.5 |
| 8. "Spare the rod and spoil the child" | 25 | 32 | 28.5 | 69 | 64 | 66.5 | 6 | 4 | 5.0 |
| 9. Reasoning, not corporal punishment, should be used when children do wrong | 76 | 75 | 75.5 | 15 | 18 | 16.5 | 10 | 7 | 8.5 |
| 10. Mentally and physically slow children should be "pushed" | 10 | 7 | 8.5 | 80 | 84 | 82 | 10 | 9 | 10.5 |
| 11. All children grow and develop at the same rate | 0 | 2 | 1.0 | 100 | 98 | 97.5 | 0 | 8 | 1.5 |
| 12. Environment is more important than heredity | 84 | 85 | 84.5 | 8 | 9 | 8.5 | 8 | 6 | 7.0 |
| 13. Children are pliable and can overcome the effects of a broken home | 34 | 24 | 29.0 | 63 | 68 | 65.5 | 13 | 8 | 11.5 |
| 14. Security is the greatest need of children | 85 | 83 | 84.0 | 14 | 13 | 13.5 | 1 | 4 | 2.5 |
| 15. Children should be shielded from all difficult and fearsome situations | 21 | 21 | 21.0 | 78 | 73 | 75.5 | 1 | 6 | 3.5 |

Those who accuse today's parents of selfishness and callousness should be impressed that 17 per cent of the sampling believed in complete sacrifice for their children. Actually, parents who hold this opinion are in error because they demand too much of themselves and risk the development of undesirable character and personality traits in their children.

Qualifying Statements on Supervision

The rising delinquency rate causes some speculation

as to whether parents really supervise their children, as is implied by the response to Item 6. Part of the answer to this question was found in the qualifying statements made by the parents. The pre-school age was noted by many as the time for close supervision. It may then be deduced that "supervision" was interpreted to mean care for the physical needs and general well-being of young children. Such a restricted concept would not allow for adequate control and guidance at later stages of development. However, the parents demonstrated recognition of the child's need for love and affection. Since love usually implies concern, the current cry of "parental delinquency" could be a matter of whipping the wrong dog.

Twenty-eight per cent of the parents believed that to spare the rod spoiled the child. The fathers were more emphatic in this belief, though there were several qualifying statements to the effect that the "rod" should be applied only for serious breaches of discipline. The same attitude and principle were obtained with regard to the use of reason versus corporal punishment.

Data concerning the treatment of mentally and physically slow children indicate states of ignorance and dilemma among parents. If the experience of the author and countless other teachers may be considered, a large number of parents require counseling regarding this problem. Many educators have found that parents generally view evidences of retardation in their children as reflection upon themselves. Resort to goading children beyond their limitations never fails to have serious bad effects upon all involved.

Differences Not Large

Differences in attitude on certain aspects of child psychology were shown by the data, thus proving the hypothesis which gave impetus to the survey. However, most differences among the parents were not significantly large. What is important is that wholesome and accurate concepts and ideals were held by the majority. It is hoped that the survey will aid teachers in an appreciation of parents—who seldom attend courses in child psychology.

On a Wholesome Environment

The optimum of the modern parent is reflected in responses to Items 13 and 14. More than three-fourths of the parents inferred that a wholesome environment can overcome poor inheritance. One-third of the parents believed children to be pliable enough to overcome the effects of bad home conditions. It is true that environments can be either controlled or changed, and that there are only a few instances in which inheritance is immutable. It is also true that children are flexible, and that they often seem to adjust to poor home conditions. However, modern theories of mental hygiene warn of delayed reactions to childhood experiences.

Many parents, especially fathers, maintained that children are small adults. Even allowing for a misunderstanding of the term "small," such parents put an onus upon children to be more mature than is natural.

It is reassuring to observe that regardless of some questionable attitudes concerning discipline, children's participation in family life, and the resiliency of children, the parents were almost unanimous in the belief that the children's greatest need is for love and security, and that on the whole they have commendable and correct attitudes regarding the growth and development of children.

On the Duties of Parents

The attitudes of parents toward their duties was the theme of the succeeding category. Table 2 demonstrates the attitudes of the parents involved in the survey concerning their responsibilities.

TABLE 2
ATTITUDES OF PARENTS CONCERNING THEIR DUTIES

| Item | Agree | | | Disagree | | | No Opinion | | |
|---|-------|----|------|----------|----|------|------------|---|-----|
| | M | F | T | M | F | T | M | F | T |
| 1. Parents should inculcate religious and moral principles in their children | 97 | 94 | 95.5 | 3 | 3 | 2.0 | 0 | 3 | 1.5 |
| 2. The first consideration before breaking up a home is the children | 93 | 93 | 93.5 | 4 | 3 | 3.5 | 3 | 4 | 3.5 |
| 3. Quarreling, profanity, and dissension constitute a broken home as well as does divorce | 93 | 89 | 91.0 | 6 | 8 | 7.0 | 1 | 3 | 2.0 |
| 4. The father has as much responsibility in rearing the children as has the mother | 92 | 84 | 88.0 | 7 | 14 | 10.5 | 1 | 2 | 1.5 |
| 5. A serene and loving home is the foundation for the development of a happy stable child | 96 | 97 | 96.5 | 4 | 1 | 2.5 | 0 | 2 | 1.0 |

Since the population contacted was primarily a Catholic one, it is worth noting that almost all of the parents realized their religious and moral obligations. Attitudes favoring the welfare of the children and the unity of the home was also almost unanimous. However, twice as many fathers as mothers disagreed that they should have equal responsibility with the mothers in raising the children. The fact is that the father's position and responsibility are coincidental with and supplementary to the mother's. Furthermore, as the father usually serves as the head of the family, any extensive neglect on his part deprives the children of much of the security and guidance they need.

Even with this defect in attitude, it is to be admitted that the data reveals a strong realization of duty on the part of the parents, and an unselfish concern for the welfare and happiness of the children.

On the Functions of the School

While the functions of the school are primarily problems of educators, parents' attitudes toward particular aspects of those functions have great import. Certainly the cooperation and good will of the parents are needed for success and achievement of children in school, and for the attainment of considered objectives in education.

Table 3 shows the data derived from the survey concerning the parents' attitudes toward the functions of the school. Responses to the items in this category seem to reflect current criticism of modern theories and practices in education. Dissenting parents declared that children's interests were not necessarily their needs, that children were too immature to determine the school curriculum in this way, and that children's interests were not adequate preparation for adult life. Many parents stated that children should be taught to think and reason, but that the training of the memory should be

emphasized because "the memory is the strongest intellectual power during childhood." One father contended that children do not know as much today as he did in comparable stages of development, and that "they know more about things they should not know and a lot less about things they should know."

TABLE 8
ATTITUDES OF PARENTS CONCERNING THE FUNCTIONS OF THE SCHOOL

| Item | Agree | | | Disagree | | | No Opinion | | |
|--|-------|----|------|----------|----|------|------------|----|-----|
| | M | F | T | M | F | T | M | F | T |
| 1. Teaching should be based on children's interests | 35 | 30 | 32.5 | 59 | 64 | 61.5 | 6 | 6 | 6.0 |
| 2. The school should encourage self-expression | 82 | 92 | 87.5 | 14 | 2 | 8.0 | 4 | 8 | 5.0 |
| 3. Experiences and activity should characterize the classroom | 80 | 82 | 81.5 | 13 | 8 | 10.5 | 7 | 10 | 8.5 |
| 4. Elementary school children are too young for formal learning and drill | 12 | 19 | 20.5 | 75 | 74 | 74.5 | 3 | 7 | 5.5 |
| 5. Children should be taught to think, not to memorize | 77 | 72 | 73.0 | 19 | 21 | 20.5 | 4 | 7 | 5.5 |
| 6. Discipline belongs in the home and not in the school | 27 | 26 | 26.5 | 65 | 67 | 66.0 | 8 | 7 | 7.5 |
| 7. Children should be guided morally in the school | 93 | 78 | 85.5 | 7 | 17 | 11.5 | 1 | 8 | 3.0 |
| 8. Teachers understand children better today | 81 | 68 | 74.5 | 13 | 20 | 16.5 | 6 | 12 | 9.0 |
| 9. Parents should always "side" with their children, in a dispute, and not with the school | 5 | 4 | 4.5 | 95 | 90 | 92.5 | 0 | 6 | 3.0 |
| 10. The true purpose of education is to help prepare the child for an eternal destiny | 79 | 78 | 77.5 | 17 | 15 | 16.5 | 4 | 9 | 6.5 |

It does seem evident, however, that parents, especially fathers, understand and approve of the modern concepts of self-expression and experience. The slightly large number of mothers who were opposed may be due to the fact that they are more often the targets of the undesirable elements of self-expression than are the fathers.

More mothers than fathers believed that children should be guided morally in the schools. This response seems to be related to the fact that mothers assume more responsibility for moral training, and perhaps feel the need of help. It may also be true that they feel that the schools do not supplement their efforts to any appreciable degree.

The Place of Discipline

Nearly all the parents who disagreed with the statement that "discipline belongs in the home and not in the schools" stated that it belong in both places, and that it should be a mutual endeavor. One mother remarked that it belongs first in the home, and that after the child receives initial training there, the school will then be able to do its part. There can be no doubt about the soundness of such views. Both schools and parents realize their responsibilities for guided discipline, but today both also question and accuse the other of not making the understanding a practice. In any case, that the parents are willing to cooperate with the schools is indicated in responses to Item 9. Teachers are sometimes slow to take advantage of parental willingness to work with them; and when they do, teachers and parents are worlds apart in their struggles to meet on common ground for the solution of problems.

It was startling to find that many parents disbelieved that teachers today understand children better than teachers in the past—even with courses in child psychology and more intensive teacher training than was for-

merly available. Such comments as, "I wonder," and "modern teachers try to apply too much psychology," are deflating to conscientious teachers.

A small but significant percentage of the parents did not believe that it is a function of the schools to help prepare the child for an eternal destiny. This indicated that these parents either send their children to public schools and feel that the objectives of public schools should be scholastic and secular; or that even when their children attend parochial schools that the chief aim of these schools should be academic. One father said that "while education should help prepare the child for his eternal destiny, the true aim is to help prepare the child for his position in life." Another stated, "the school helps prepare him, but it is not essential."

Know-English Contest

(Continued from page 228)

We want them to learn from the Christian Latin writers the rich philosophical and theological thought by which they can best pilot safely and successfully their lives for here and hereafter.

Drifting with the Stream

It is the achievement of our secularistic twentieth century to have set up the accidental in education in the place of the essential. Unfortunately and deplorably we Catholics seem to be drifting with the stream. In substituting non-essential courses for Latin, we are experimenting with means before being clear about our ends. It may well be we will end up, stranded on a sandbar, where, because of our so-called progressive policy, there will be no students to read and understand the Latin language of our Church. In place of such blind imitation, we Catholics should, as Pius XI in his encyclical *On Education* suggested, "gather and turn to profit whatever there is of real worth in the systems and methods of our modern times, but mindful of St. Paul's advice, prove all things; hold fast that which is good. In accepting the new, we will not hastily abandon the old, which the experience of centuries has found expedient and profitable, especially in the teaching of Latin, which in our day is falling more and more into disuse, because of the unreasonable rejection of methods so successfully used by that same humanism, whose highest development was reached in the schools of the Church."

In the light of these two excellent objectives, namely the systematic building of an active comprehensive English vocabulary, and the revivifying of Latin in our schools primarily because of the language of our Church and its culture is bound up in an almost total Latin terminology, the Know-English contest not only has justified its inception, but has, in the past five years, proved its efficacy and worth.

By **SISTER MARY FAITH, O.S.B.**

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The Keats' of the World WRITE YOUNG!

RECENTLY A GROUP OF COLLEGE SOPHOMORES answered the question, "Why don't we have great poets today?" with an outcry against a snuffing of spiritual awareness with material values. (The question itself, of course, begged a question. We cannot judge with finality the greatness of our living poets or know how many Dickinsons and Hopkins' will be discovered after death notices of this century are old.)

"Our country," said one, "offers too much confusion to the poet. He is not entirely to be blamed if his interests are blunted by material pleasure." "Easy access to comfort and to non-challenging recreation absorb the potential poet's mind and his potential reader's interest," said another. "We have neither poets nor audiences." Another remarked, "Our mechanized age has made the poet materialistic. We have no great poets because there is little 'profit' in poetry for poet or audience."

Group Has Dissident

With these answers the group reluctantly conceded the rainbow to the test tube and themselves took a last stand as appreciators of a glory that was passing from the earth. The group, that is, with the exception of one who wrote: "Perhaps our mechanized age has changed some of the stuff of a poet's vocabulary, but it has not altered the principles of life or changed the mystery and beauty of reality. It has had no damaging effect on the poet's approach to life. No matter how mechanized the world becomes, the 'active' poet will keep on recognizing the truly beautiful and significant things in nature and in daily living."

Teacher Can Be Instrument

That twenty-five college sophomores of average ability deplored the passing of the poet suggest, of course, that he is not passing at all. And that one student vigorously insisted that the poet is still writing indicates that nothing will ever quite "clip the angel's wing" or "unweave the rainbow" as Keats once feared. Rainbow and angel's wing are here to stay, and so are the poets who will always *be* so long as Man is. For the poet voices the human response to the beautiful and the meaningful which, in the light of God's eternity and man's immortality, are indestructible. In the process, however, of the poet's discovery of himself the teacher can sometimes be an instrument. It is to suggest how she can share in fanning the divine fire that this article is being written.

The sense of wonder in the presence of reality is a

gift God seems to give all children. Not long ago a mother who had stopped on the school grounds to talk, apologized for the inattention of her five-year-old child whose looks went everywhere—to the trees, the flowers, and the other children. She need not have apologized. Not all children are capable, however, of expressing with eloquence their sense of wonder. But in almost every classroom there will be some. They are easy to "spot." The child whose face lights up during singing time, who writes sentences in color words, who says on a fresh winter afternoon, "The part I like best about God's world is the sky," who prays a great deal, is apt to have some of the stuff of poetry in him.

Help Them to Start

But the Keats' of the world write their poetry before they are twenty-five. The teacher who recognizes them or who even suspects their existence in her group has something of a duty, I think, to help them start at their work when they are very young.

Here are some suggestions:

1. Let the school paper, if there is one, sponsor a "literary contest" admitting the efforts of anyone from grade four, let us say, up to grade twelve. Group the entries in at least three age sections and award prizes of recognition, not of money. (The paper staff cannot afford money; besides, the artist, at least at this stage of his life, does not work for it.)

2. In English classes, from grade four to twelve, encourage the keeping of notebooks for the recording of observations. The observations may be written in poetry or prose. They should record the writer's response to something he saw or heard and something he thought or felt as a result of the seeing or hearing. Suggest where students may be apt to see things—in the sky, the fields, the garden, the roadside, the kitchen, the living room, the church. The thing seen may be some lines of a book or poem. It may be the light on mother's face when she fries potatoes on a winter evening or bandages a finger or attacks a stack of mending.

3. Make definite poetry assignments occasionally, suggesting the following requirements:

- a. Write at least eight lines.
- b. Begin each line with a capital letter.
- c. Give the reader, in the lines, a picture or sound or both together with a thought or feeling or both.

In this assignment I think rhyme and regular rhythm should usually be optional.

4. At some time during the high school English course give fairly thorough explanations of traditional kinds

of rhythm and traditional uses of rhyme. The potential poet will himself discover which of the rhythms and rhymes fit his poetry. The "passive" poets in the class will have new reasons for appreciation.

Other Values

It is true, of course, that the Keats' of the world probably find themselves. No one will ever be able to verify Gray's assumption that there were mute, inglorious Miltons in his courtyard. But teachers can help the Keats'. And there are other values in the instigation to poetic attempts. Sometimes I think we dwell too much upon the lonely isolation of the truly great imparting the notion: "If I can't rank with Homer and Dante and Shakespeare, I won't write at all."

The writing of poetry helps children to look for and discover the beauty and meaning of life and to express thoughts which otherwise they might not have the courage to write. As I write that, I remember Regis, the paper boy in a little town where I once taught. One day the freshman class were asked to write on "What I Know about God from the Universe." "You may write in poetry," I had added casually and bravely, in case Keats should awaken from his hundred years' sleep in the person of one of the bright-shirted fourteen-year-olds before me.

Next evening as I sat down to grade the papers received, I came upon Regis' three-fourths of the way through the stack. "This I cannot do," I said desperately to myself. "I'll hand the whole thing back and tell him I will read it when every word is properly spelled and separated from what goes before and after it."

Out Sprang Poetry

And then remembering what problems the dictionary entailed for Regis, I sat down before the typewriter instead, thinking that if I corrected as I typed the process would not be so wearying. Suddenly what appeared in a solid block of non-indented material sprang out as poetry. Regis had written:

We can know what God is like
From the way stars come out in the night.
From the way leaves turn slowly on a tree.
He is so beautiful.
The wheat sways in the wind
The way we should bow when God goes past.

Line after line I typed of the things a paper boy had seen and thought of the world and its God, and the next morning when I read the work to the class I witnessed what I think was Regis' only high school triumph. Next year he had abandoned school with its impossible dictionaries, but I have always hoped that he continues to turn on the world the seeing eyes which helped him know from leaves and stars what God is like.

Writing poetry makes it possible for children to express thoughts which add to human happiness. One day Mary's poem about her mother concluded:

The lamplight finds the gold still in her hair.
Mother of eleven, we love her too.
We printed the poem in the school paper in October.

In April, Mary came radiant, one day to say: "Sister, when I helped Mother with the Easter cleaning I found the October *Optimist* in her special drawer. She said I shouldn't destroy it. She wants to keep it."

Beauty within Their Power

Asking, in a normal tone of voice, that children write poetry is placing the expression of beauty within their power at an early age. And since the writing of even one poem makes a poet, poetry-assigning gives a distinction over which "poets" may smile in later years but of which they will never be ashamed.

No "age" can really prevent the poet from being. Radio, movies, television need not crowd out the sense of wonder in a child if we who are his teachers *do* something soon enough. The playhouses rising up in Shakespeare's day may well have caused some teachers to shake their heads and lament that such things would cheapen the boy's vision. But we have the child some six hours of the day in the impressionable years when most things that the teacher asks for are accepted as possible. We can call forth some articulation of the meaningful and beautiful. We can help to give such instruments as movies, radio, and television greater messages and to create an audience which, like the poet, will respond to the truly beautiful.

Occasional, casual, but rather consistent poetry-assigning will give all children the delight of having at least once given voice to man's wonder in the presence of God's world. It will add to human happiness by making it possible for children to say to those who love them the appreciative word. And in some October's "season of mellow fruitfulness" it may open the lips of another Keats or send an Emily Dickinson up the stairs to start a trunkful of immortal quatrains.

The Keats' of the world write young. Maybe one of them is in the classroom this year.

The Remaining 10%

(Continued from page 224)

issue, and that the steady hammering away, whether by question-and-answer or by whatever more modern methods are used, must inevitably produce results that furnish the teacher's credentials to "shine like stars for all eternity"?

A child, admittedly, needs to be formed, but by the development of his interior life primarily as he learns to listen to the Master teaching him from within his being. We should not scold him and thereby irritate a nervous system already overexcited; we should not render him still more exterior to his own soul than he is already. Rather the whole of our effort should be to bring him back to the life deep within him, helping him to the awareness of the divine Presence by the irradiation of silence: for silence is the essential factor of all genuine education.¹

¹ Maurice Zundel: "Our Lady of Wisdom" (Sheed & Ward), p. 31.

Teacher to Teacher—In Brief

THE WINE OF THE LAW

By Edward Francis Mohler, 2318 Berdan Ave., Toledo 13, Ohio

NOW THAT WE HAVE COME TO THE MIDDLE of twentieth century enlightenment how does the law fare with us? What is the significance of the law in our day? What do we think and do about it? Is it something to be revered or may we tolerate or eventually slight it? Shall it reflect the grandeur of God and the dignity of man or be a set of numbers to be erased from a slate?

The principles of the American government, the American way and the American life seem to have been so modified, compromised, traded or tenderized they are scarcely recognizable as those set forth in the Declaration of Independence, the Constitution and the Bill of Rights. The eminent Gladstone once wrote us what he thought of those principles.

I have always considered that Constitution as the most remarkable work known to me in modern times to have been produced by the human intellect, at a single stroke (so to speak), in its application to political affairs.

In Sharp Contrast

In sharp contrast to this in our day a respected Justice of the Supreme Court of the United States, whose years should have given him wisdom, proclaimed repeatedly he did not have a high regard for law or for men. Both were bothersome. On one occasion he said:

I think the sacredness of human life is purely a municipal ideal of no validity outside the jurisdiction.

At another time he announced:

I see no reason for attributing to man a significance different in kind from that which belongs to a baboon or a grain of sand.

I recall a kindly German professor, endlessly patient with us in the long ago though we were heedless and heady. What he said is applicable here: "Students, when you begin a sentence with 'I think,' it is a pretty good conclusion you do not."

The "I think" and "I see" of the Justice might be attributed to a whimsical mood. How about the teenage hoodlum at the other end of the social structure who explains to the police with steely face and voice why he killed a harmless, innocent wanderer? "I have a disgust for bums. They are dirty and they are useless."

Excite Wonder and Worry

At hand is an accepted college text in political science. I know the author is a busy, earnest man. He says things in his book that excite wonder and worry about the status and meaning of law. He says: "There are no natural rights. Your rights are what you can get." Could such mental furniture properly equip a mind, a soul for the stressful living of this day? Dear, mellow Gilbert K. Chesterton put a few amusing and serious words into verse in which Noah does not care where the water goes as long as it does not get into the wine. Have we been cutting the wine of the law with the water of opinion, compromise, expediency?

Fallen into Disrepute

That law has fallen into disrepute would seem to be reasonably clear from the grist of the courts and the headlines in the press. Both sexes, all ages, the educated and the uneducated have provided greater and greater numbers of lawbreakers. The causes of the debacle should be examined; thereafter should follow reform for the individual and the nation. We shall change from the things we want (but do not need) to those we need (but do not want).

Our population has increased by leaps. Basically the status of the law is affected by mere numbers. If we have more people we may have more saints and more sinners, more who will respect or break the law. Next, we have more strangers among us, people from other lands, escapees, refugees, visitors who may not be assimilated into a more complex way of living than they or their ancestors ever knew. It is not surprising that they cannot respect what they do not understand.

Laws Have Multiplied

The acceleration of life in this century has, we think, called for more laws; hence there are more laws to be kept or to be broken. This interrelation is too commonly taken for granted. Again, in the making of laws (some of them covering hundreds of pages) intricate wordings and superficiality multiply error. Legislators have told us officially and unofficially that it is impossible for them to read the laws which they pass; the best they can manage is a summary or a brief. It is clear to the students of congressional debate (when debate is possible) that often thinking and speaking are at cross purposes. Hence the very source of legislation is roiled and as the stream moves along to the ultimate consumer it grows no clearer. Any and all of these defects bode ill for the law of the United States and the law of the states. They almost guarantee ineptitude and confusion. They induce

a lackadaisical frame of mind in men and women who want to do the right thing but see no way to do it.

Lowered Standards

Great harm is done to American ideals by the sneaking into our lives of lowered standards of honor and justice. What is to be said about "the age of the child" in which the small members of the American family are surrounded by doctors, consultants, advisers, technicians, educators? The darlings (we hope the word can be properly used here) quickly learn their own importance. Father and Mother (God bless and help them!) are encouraged to be "permissive" not mandatory in their dealings with the children. Forward and willful youngsters are to be talked to, cajoled, won. The meaning of law flies out the window because where there is no sanction there can be no law. The very young discover the loopholes in such regulation. If they have learned to dictate at the beginning of life they will soon learn personally the decay in society's ideas about the spirit and purpose of man.

Grab Rather Than Give

Now I would like to write from forty-three years of teaching experience. I have seen the shading off of honor and justice among the young from generation to generation. The young are in rebellion against disciplines chiefly because they see so much of the unrestrained around them. They have been cultured to serve themselves, to take the center of the stage, to grab rather than give. It was not so a generation ago. Teenagers look at you directly and challenge you with an analysis compounded of Freud, Dewey and Sartre. What are *you* after? their icy eyes ask. What do *you* expect to get out of trying to make me study or do anything? They no longer ask "Why?" They have dropped into a suffocating indifference which precludes growth of life, of character, of essential human dignity. High school and college students, supposed to be on the way to an education, use, misuse and destroy the property paid for by their parents and others. They leave things where they fall unconsciously picturing their own confused interiors. Here and there a supremely good teacher may clear away some of the debris. God reaches out paternally to lay on both the left hand of adversity and the right hand of grace, and there is a change.

Both the sports and school worlds have done harm to the young. The playing of the false for the true, the striving for victory at all costs, the crippling of an opponent, the breaking of contracts by highly paid coaches, the buying of athletic "flesh"; the far-reaching realm of extracurricular activities worshipped at the expense of the real job, the almost complete elimination of religion, of faith and ethics, alone or together are a miserable preparation for life. These cannot be formulated into a true philosophy which will prove in daily living that freedom comes from conformity to the law and slavery results from revolt from the law.

Ears Tuned to Soundless Whistle of Conscience

Give us more children that are children. Give us more parents that are parents. Let there be example, trial and error, encouragement and correction, reward and punishment between them. Let the big ear and the little ear be tuned to the soundless whistle of conscience. Let's have more "Stop!" and less "Let's go!" Let's have more "Let me help!" and less "Gimme!" or "I gotta have . . ." Let's have more bended knees and strong-thewed wills, less slanting, sidestepping and falling. So shall right and wrong be sharply separated. So shall the wine of the law be and remain wine.

SOCIOMETRY AS AN AID To Prospective Teachers

By Marjorie A. McKeon, 12 Chaske Ave.,
Auburndale, Mass., and Sr. Josephina, Boston
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SOCIOMETRY, A RECENT DEVELOPMENT in the field of testing, may be defined as a means of presenting simply and graphically the entire structure of relations existing at a given time among members of a given group. Lines of communication, or the pattern of attraction or rejection within a group are made readily comprehensible by sociometry.

Established by Jacob Moreno in *Who Shall Survive?* in 1934, its value was recognized by educators who revised and expanded it until today it has become an established and highly popular method of testing.

The test is a thorough and accurate measurement of the social climate of a specific group. In most instances it is more reliable than other methods of studying social interaction. Direct observation, for example, evaluates the child solely from the point of view of the teacher. Often the well-behaved child whom the teacher considers an excellent pupil may not be accepted by his classmates.

Informal Situation When Testing

The situation in which the testing is to be administered should be informal, and the students should realize that the consequences of the test will be beneficial to them. The questions asked of the children should be easily understood and of importance to them.

To administer the test, the teacher should first ask a question of the class, and then allow them time to write their answers. The children would be asked a question such as: "When you are playing at recess which child in the classroom would you like best to play with you?" They respond by giving first, second, and third choices.

In the administration of the test, several important things should be remembered: (1) The question should be worded so that the children understand how the results are to be used; (2) enough time should be allowed; (3) the testing situation should be presented with some enthusiasm and interest; (4) the entire procedure should be kept as casual as possible.

Plot Results on Sociogram

After the results of the test have been obtained, they should be plotted on a sociogram. A piece of paper should be ruled horizontally and vertically to form blocks. To the left of these blocks the names of the children should be listed alphabetically. Each choice a child receives should be entered to the right, indicating by number after the chooser's name the order of choice. Rejections may be entered in the same way, separated from the choices by a line; those on the left would be the child's own rejections, those on the right would be the rejections he received from others. The actual sociogram can then be plotted from these data.

On a regular sociogram, circles may symbolize girls, and triangles may symbolize boys. The sociogram is divided in two, the girls' symbols placed on one half, and the boys' symbols on the other. The circles nearest the center of the girls' half should be used for the frequently chosen children. The names of two children who have chosen each other should be placed close together and their mutual choice is indicated by a line touching the symbols with a small vertical bar at the center of this connecting line. Those with few choices should be placed on the outer part of the graph. An unreciprocated choice is indicated by an arrow pointing from the chooser to the person chosen. The boys' half of the graph is plotted in the same manner.

Discover Leaders

As a result of the test, the teacher will be enabled to discover the "stars," "isolates," and "fringes" in her class. The "stars" are those who receive a number of choices, and are generally the leaders in the class. The "isolates" are the outsiders in the group whom no one has chosen. "Fringers" are those who have been chosen only once or twice. The teacher can channel the activities of the "stars" so that they may be provided with an opportunity to exercise their leadership. The "isolates" may, in some cases, need medical or psychiatric help; but more often they simply need to be understood and accepted by the teacher and classmates for what they are.

After the sociometric test is administered, the teacher should carry out the original agreement which was made with the children when they were asked to give their choices. She will notice that after the class has been re-seated, or the various committees appointed many of the tensions which she had observed before will be eliminated.

Arranging Class

The sociometric test enables the teacher to arrange her class so that social interaction can flourish. When a favorable social climate is established, children become skilled in the process of group decision. They learn to evaluate their own capabilities and combine their talents with the talents of others. They learn to get along with others, and they learn the meaning of teamwork.

Help in Planning Activities

The experienced teacher undoubtedly is aware of the

effect sociometric testing can have upon those whom she teaches. She realizes that such a test can help her in planning her classroom activities and her teaching. Yet, the prospective teacher, a novice in the field of education, has perhaps never heard of sociometry. If she has heard of it, she probably possesses only a skeletal knowledge of it.

As a method of testing, it certainly deserves to be placed in the superior category. Nothing else, not even direct observation, can give the beginning teacher a more complete picture of the social climate in her class.

The prospective teacher will certainly welcome something which will aid her in the understanding of her class. She will find this aid in sociometry. The beginning teacher, lacking practical experience, often has difficulty in discovering the reasons for many of the reactions her class may have to certain learning processes, or to participation in group work. Sociometric testing can serve as an aid to enable her to understand the motives behind much that she observes in her class.

Understand Problems, And Assist

The prospective teacher, then, by being aware of the value of sociometric testing, will have added to her store of knowledge another of the teaching aids so helpful, especially to the beginner. She will find it easier to understand the problems some of her students may encounter, and she may be able to assist them in their social development.

Sociometry allows the teacher a field, distinct and separate from the other fields encompassed by education, in which she may exercise her influence towards producing intelligent, socially acceptable individuals.

ADJUSTING THE LESSON PLAN to Meet Today's Needs

By Sister Mary Dorothea, D.C., St. Matthew's High School, 311 Grammont St., Monroe, Louisiana

TODAY THE FUNCTIONAL METHOD PREVAILS. Education both in the elementary and the secondary classrooms, is broad in scope, is big in work areas, is centered around a common core. Contrary to the staid traditional procedure of yesterday, educational methods of today give to the learner, a practical, a vital, an empirical outlook on life. They provide for a carry-over, a purposeful and a workable program for everyday living beyond the classroom. They are procedures that parallel with the same tempo of the time. Pupil-activity is the keynote of the program. It is the medium of growth in today's classroom.

Traceable to Best in Past

In reality, this type of classroom teaching is not new. It is not a product of recent decades. It may be traced as far back as Socrates, Plato, and Aristotle. It may be



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FACULTY

Sisters of Saint Joseph of Concordia, priests, and lay men and women.

ACCREDITATIONS AND AFFILIATIONS

The college has the following scholastic recognitions: Accreditation by the North Central Assn. of Colleges and Secondary Schools; by the University of Kansas; by the National Nursing Service; approved by the National Assn. of Schools of Music; approved by the State Board of Education for purposes of teacher certification approved by the State Board of Nurse Examiners. The college holds membership in the American Assn. of Colleges for Teacher Education; in the National Commission on Accrediting; in the National Catholic Educational Assn.; in the National Assn. of American Colleges; in the American Council on Education; in the National Assn. of Business Teacher-Training Institutions; in the American Library Assn. It is affiliated with the Catholic University of America and with the Institutum Divi Thomae.

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Bachelor of Music: Piano, Violin, Voice.

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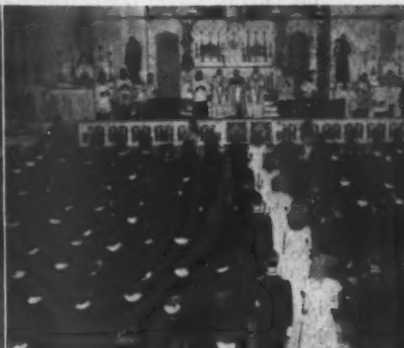
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In view of the fact that education must be based on the true idea of what man is and why he was created, Marymount College aims to develop Christian women of a strong moral character, radiating a Christ-like personality; women of sound judgment who act consistently in accordance with right reason;

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I. *Language and Literature:* English, Romance Languages, German and ancient languages. II. *Mathematics and Science:* Mathematics, Chemistry, Physical Science, Biology, Home Eco-



nomics, Physical Education. III. *Social Sciences*: History, Political Science, Sociology, Anthropology, Economics and Commerce. IV. *Fine Arts*: Art, Speech and Drama, Music. V. *Religion, Philosophy, Psychology, and Education*: Religion and Philosophy, Psychology and Education, Library Science. VI. *Nursing*: Three year diploma course and the degree.

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Personnel Services: Freshmen Orientation; Academic and Personal Guidance by Faculty counselors; Health Service; Spiritual Direction; Placement Service; Employment Service.

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Publications: *The Garland*, *The Marymount Review*.

Athletics: archery; tennis; bowling; badminton; basketball; volleyball; baseball; shuffleboard; swimming; social and tap dancing; folk dancing; square dancing; modern dancing; hockey; golf; soccer; speedball; recreational sports; physical culture.

ADMISSION: GENERAL REQUIREMENTS

Application for admission is made to the *Director of Admissions*, Marymount College, East Iron Avenue and Marymount Road, Salina, Kansas. A catalog and application blank will be sent upon request. The application should be returned with the registration fee of \$10.00 and a copy of the high school transcript.

ADMISSION: SCHOLASTIC REQUIREMENTS

1. An applicant should be a graduate of a fully accredited high school or must present fifteen acceptable units. In addition

- to general requirements the students must meet the requirements of the department in which they expect to carry work.
- Recommendations from the high school principal.
- Deficient entrance requirements must be met before the student is permitted to carry forward regular work toward a degree.

ANNUAL EXPENSES

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| Tuition | \$100.00 |
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SCHOLARSHIPS

Full scholarships are awarded annually to worthy students on the basis of character, scholarship and need in the high schools taught by the Sisters of Saint Joseph. Tuition scholarships are awarded annually to students in the upper 10% of their class in both public and parochial high schools. Application should be made and the student recommended by the principal of the high school. The application form may be secured by writing to the *Chairman of the Scholarship Committee*. It must be returned with a completed transcript of the high school credits and the recommendation of the principal.

STUDENT AID

A limited number of opportunities for self-help is provided by means of work in the cafeteria, bookstore, library, offices and laboratories and general household care. Earnings do not exceed \$200.00 a year.

ILLUSTRATIONS

Opposite page, top row: Marymount Nursing Program; Dramatic Presentation; Business Program.

Opposite page, second row: Natural Science Program; Home Economics Program; Athletic Program.

This page, top row: The Living Rosary; Administration Building; College Choir in rehearsal.

This page, second row: Marymount Sextet on television; Miss Marymount and Court; Marymount Day ceremonies in the College chapel.

linked with the schools of the old Roman days. Christ, our Divine Lord Himself, made reference to the system. He said, "Be ye *doers* of the word."

Both St. Augustine and St. Thomas Aquinas, each in his *De Magistro*, show the application of the so-called "modern" educational tenets. "It is not the teacher, but the pupil who does the educating," we read in Jacques Paul Migne's opus treating of the works of Saint Augustine. And St. Thomas calls the teacher the "external agent," pointing out that the individual is the important factor in the education process. As of old, his famous canon holds true today: "Nothing is in the intellect which was not first in the senses."

Process in the Individual

"Learning is the actualization of potentialities," again states St. Thomas. "It is the development of germinal capacities." It is progressive, evolutionary, developmental. The major factor in the process is the individual himself and particularly, his active intellect. It is a process of self-development. Both St. Augustine and St. Thomas regard the teacher as only the instrument in the process of mental growth and development. Both, however, look upon teaching as a bilateral function, summoning interior and exterior factors, cooperatively in both teacher and pupil to produce effective learning. The teacher's role is in no way minimized, but is looked upon in the light of "adiuvando et ministrando," as Doctor Edward Pace expresses it in his work, *St. Thomas' Theory of Education*.

It is misleading, therefore, in a sense, to speak of the "new school." It is new, but it is ever ancient, in that mid-twentieth century theories go back consistently to the Founding Fathers for many of their tenets of science and for their epistemology. Granted that the classroom of a decade or so ago was different, staid, rigid, traditional, contrasted with the free, relaxed, and pupil-teacher-initiated laboratory of today, still the theories of learning were basically the same.

Follows Via Media

The Catholic chooses to follow the "Via Media" in the manipulation of what seems new in these theories, these laws of learning. It recognizes the need of large blocks of time for effective teaching in the daily program, the utilization of large learning situations, problem-solving set-ups, and the desire of opportunities for creative work on the part of the students. At the same time, Catholic teachers see fit to make adequate provision for the much emphasized need of drill, the repeat exercises which are held in disfavor by many of the proponents of the strictly progressive school. They guard against too great emphasis on the scientific method to the exclusion of revelation. They advocate indoctrination, because morality and truth are taught to exist apart from man. They strive to cooperate with divine grace in forming Christ in those regenerated by Baptism. Formerly we spoke of the *daily* lesson plan. Today, we prefer to use the term *weekly*, *monthly* or the long-range

picture of the student's work to be accomplished.

Plan for Particular Group

Today, more so than in the past, teachers plan for the particular group before them. They study the child's home environment, his mental capabilities, his past achievement. They select and adjust subject matter to meet the needs of the interests in the group before them. The group in turn is invited, encouraged to enrich, to supplement, to personalize the plans of the teachers. Individual differences, individual contributions are the guiding posts for the teachers. Hence, the plans of the classroom teacher offer a reflection not only of the subject matter to be learned, but of the mental health, the needs, and the ambitions, the goals of the class.

It is readily seen then that the importance of correct classroom planning cannot be over-emphasized. All human undertakings are planned, surely teaching should be planned. We know, too, that one of the marks of intelligence and ability is foresight and pre-organization.

Sample of Planning

An outline of a unit of work in high school Latin based on the study of *Early Greek and Roman Culture* will serve as an example of longrange planning. The steps would be somewhat as follows:

Objectives, General:

- To understand the significance of early classical culture.

- To arouse an interest in Greek and Roman culture.

- To enrich the pupils' background for a better appreciation of history, literature, etc.

- To develop habits of reading.

- To increase the vocabulary.

- To learn the position of the Church with regard to ancient art, literature, and culture.

- To recognize that all gifts and talents come from God, whether with the pagan or the Christian.

- To build up respect for heritage.

- To teach the dignity of all workers and their work.

- To develop virtues of appreciation, regard, perseverance, faith, love, reverence for authority.

- To develop a sense of cooperation in group activity.

- To further the spirit of democracy through the election of chairmen and the selection of peers to work in groups on the unit under study.

Objectives, Specific:

- To arouse interest in the school work of the semester.

- To show how the class can accomplish by working together.

- To teach the children how to work together.

Approaches:

- Discussion of the course offered for Latin I

- Study of pictures, drawings, maps, etc.

- Viewing of a film.

- Talk given by either the teacher or someone who has visited Greece and Italy.

Correlated Subjects:

- Geography

History
Literature, Reading, Composition (Oral; Written)
Music

Outcomes:

Check will be made in terms of original objectives.

Bibliography:

(Author selected thirteen; other teachers would select on the basis of the best works available in their school library.)

Planning insures coordination of teaching and of learning.

Planning gives emphasis to correct lesson procedure, which includes:

1. Objectives or aims which the instructor hopes to attain.
2. Approach or the manner of presentation of the subject matter at hand.
3. Procedure, which involves the development of the subject matter.
4. Summary or generalization which constitutes a review of the matter considered in the class period, and the satisfactory clenching of salient points, steps and conclusions.
5. Assignment, which quite often ties in with the generalization. It may sometime and very often does extend beyond the immediate classroom period.

The assignment is a lesson in itself. For example, if the subject matter is spelling or word usage, at the close of a satisfactory assignment here, the gifted child has already learned the major matter of the lesson. This in itself is a criterion for judging a praiseworthy assignment.

In a word, the progress of classroom work today or any day is especially controlled by the characteristics of the group to be taught, the materials available in the line of instructional equipment, including the teacher herself, and the interested conscientious planning on the part of the teacher.

MEET THE J'S: Courtesy in Public

By Sister Marie Angela, I.H.M., St. Francis de Sales, H.S., Detroit 38, Michigan

AS SISTER JOSEPHINE CAME FROM THE CONVENT the noisy little group of boys and girls ran gaily to meet her. But the moment they saw her, they knew she was troubled about something. This was Saturday morning, and they were all ready for the trip to the children's exhibit and entertainment at the Catholic library downtown. So why should Sister look anxious? They quieted down to hear the worst.

"I'm sorry, children. Mrs. Scanlon just called to say that it would be impossible for her to bring her car for us this morning."

"She has that big car that we girls wanted to ride in," groaned Helen Anderson.

"And that leaves just the two small cars," added Joan Martin, just as cheerfully.

"And it's too late to ask anyone else to drive us down," finished Jean, her twin sister.

"You girls are certainly helping Sister a lot by being so cheerful about it," remarked James Horton sarcastically. "The point is, what are we going to do about it?"

Boys Go into a Huddle

"I have an idea," suggested his twin brother John. "Let's get the boys into a huddle."

While the boys "huddled," Sister counted and recounted, trying mentally to fit all those children into two small cars, and failing completely.

"Sister," called John Horton, stepping out of the huddle. "There are only a few boys here. Couldn't we go down on the bus? Then there would be room for you and the girls in the two cars."

"But how about the fares?" inquired Sister. "You didn't come prepared for that, did you?"

"That's all right, Sister," explained James. "We've just had a birthday, so there's enough for everybody."

"Yes," grinned John, "Dad says birthdays are expensive occasions, at least when there are twins in the family."

"Your plan would solve the problem," agreed Sister Josephine. "It is very generous of you to be willing to share your birthday money, too. But there is something else to consider."

"You can trust us, Sister," promised Fred Klein.

"We'll keep all the safety rules," added Raymond Duval.

"Politeness rules, too!" finished George Stein.

"Then you may go," consented Sister, quite relieved. "We'll take your things for the exhibit, boys, and we'll wait for you in the lobby. Are you sure you know the way?"

The boys repeated directions to Sister's complete satisfaction, then disappeared rapidly toward the bus stop.

Boys Remember Manners

"Here they come now, Sister," announced Helen some time later from the lobby window.

Before they entered the building, the boys stepped aside reverently and opened the door for a priest who accompanied them.

"Good morning, Father," chorused Sister and the girls. The priest returned the greeting, then entered the library proper.

"Sister," whispered the boys excitedly, "that priest was on the same bus with us, and he got off at the same corner!"

"And now he's in the same building!" smiled Sister. "I was glad to see that you remembered your manners."

Other pupils and their teachers were coming in, and soon they were invited to leave their exhibit entries on a large table, then go to the story room for the entertainment to be given by St. John's sixth grade. After the program a librarian announced: "One-half hour will be allowed for viewing the exhibit, then all will



Choosing a CATHOLIC COLLEGE Series

LA SALLE COLLEGE

A Catholic college for men, resident and day, under the direction of the Brothers of the Christian Schools, La Salle College was founded in 1853, its charter granted by the Legislature of the Commonwealth of Pennsylvania.

LOCATION

The present site of La Salle College, dating from 1929 since the College outgrew three previous locations, is in Philadelphia, Pa., therefore easily accessible by all media of transportation. Communications regarding admission to La Salle College should be addressed: *The Registrar, La Salle College, Philadelphia 41, Pa.*

ACCREDITATIONS AND AFFILIATIONS

La Salle College is accredited by the Pennsylvania State Dep't of Public Instruction, Middle Atlantic States Assn. of Colleges and Secondary Schools, Regents of the University of the State of New York, American Medical Assn., Pennsylvania State Board of Law Examiners. The College is a member of the American Council on Education, Assn. of American Colleges, National Catholic Educational Assn., College and University Council of Pennsylvania, Assn. of Liberal Arts Colleges of Pennsylvania, Assn. of Liberal Arts Colleges of Pennsylvania for the Advancement of Teaching, Pennsylvania Catholic College Assn., American Library Assn., Educational Conference of the Brothers of the Christian Schools, American Catholic Historical Society.



COLLEGE OBJECTIVES

1. To give to the student a higher education based on the principles of Christianity;
2. to develop the student intellectually so that he might learn to think critically and reason logically;
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4. to prepare the student for graduate work, for professional schools, or for some form of professional activity he may want to undertake after completing college;
5. to make available to the graduates of Catholic high schools of the area and in particular, to young men in moderate economic conditions, an opportunity for a higher education.

FACULTY

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The new library building is designed to house 100,000 volumes and periodicals, music rooms, seminar rooms, art exhibit rooms.

DEGREES

Bachelor of Arts (Biology, Chemistry, Psychology, Philosophy, Physics, Greek, Latin, English, German, Italian, Russian, Spanish, Economics, Government, History, Sociology).
Bachelor of Science (Accounting, General Business, Industrial Management, Industrial Relations, Marketing).
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I. *Business Administration School*, including departments of

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II. *Liberal Arts School*: (a) Science and Mathematics, including departments of Biology, Chemistry, Psychology, Mathematics, Physics; (b) Liberal Arts, including departments of Greek, Latin, German, French, Spanish, Italian, Russian, Philosophy, Sociology, History, Government, English, Education, Economics.

III. Pre-Professional Programs in Law, Dentistry, Medicine, Music, Military Science and Tactics.

CO-CURRICULUM

Personnel Services: College Counseling Program; Placement

Service; Health Service; Annual-Retreat; Formal and Informal Functions.

College Societies and Clubs: Language Clubs; Science Clubs; Gavel Society; La Salle Theatre; Glee Club; Podium Society; Caisson Club; Varsity Club; Economics Club; Four Quarters; Philosophy Club; Social Science Club; Accounting Assn.; Marketing Assn.; Photography Club; International Relations Club; Radio Club; Society for Advancement of Management; National Premedical Society.

Athletics: Intercollegiate program in Basketball, Baseball, Tennis, Crew, Soccer, Swimming, Track, Golf, Cross Country. Full intramural program.



ADMISSION: GENERAL REQUIREMENTS

Candidates for the Freshman class or those seeking advanced standing from another college must submit from the Principal of the high school or from the Registrar of the college last attended a full transcript of work completed. Eligible applicants are sent certain preregistration material with a medical examination form to be filled out by a recognized physician. A satisfactory interview confirms the acceptance.

ADMISSION: SCHOLASTIC REQUIREMENTS

Freshman applicants must present a record showing successful completion of at least 15 units of high school work and must include: English (4 years), 3 units; Mathematics: Elementary Algebra, 1 unit; Plane Geometry, 1 unit; History, 1 unit; Natural Science, 1 unit; Modern Language, 2 units. These latter two units must be taken in the same foreign language. A student may be admitted without language, but he must take two years of foreign language without credit for the first year. The remaining 6 units must be in academic subjects. Applicants for the business program may submit units in Business Law and Bookkeeping.

Advanced Standing applicants may be admitted if the records of previous college work are satisfactory to the Admissions Committee of La Salle College.

EXPENSES FOR SEMESTER

| | |
|-------------------------------|---------------------|
| Tuition | \$225.00 |
| Matriculation Fee | 10.00 |
| Board and Room (double) | Fall term, 400.00 |
| Registration Fee | Spring term, 375.00 |
| | 5.00 |

SCHOLARSHIPS

Scholarships by competition or award are available. Application forms may be secured from the Registrar of the College or from the Principal of the high school. They must be returned complete by February 1.

ILLUSTRATIONS

Opposite page, top: the new library building; guidance program; students' lounge.

Opposite page, middle: in the cafeteria; Sacred Heart shrine in honor of La Salle College heroes of World War II; a seminar group.

This page, above: the crew prepares for intercollegiate meet; class in Military Science and Tactics; one of the residence halls. This page, below: Biology major in Histology class; preparing for the College play; La Salle vs. Seton Hall in N.I.T. at Madison Square Garden.



return here for the distribution of awards."

The same librarian spoke again when they were once more seated in the story room. "Prizes will be awarded by Reverend Father McNally, who is our honored guest this morning."

"I am pleased to announce that the first prize is awarded to John and James Horton of Sacret Heart Schol for their carved figures of the Christmas scene. Will John and James please step up here?"

It didn't take John and James long to step up, you may be sure. The priest shook hands with them, congratulated them, then turned to the audience again, with a pleased smile.

"These two boys are to be congratulated on their skillful handiwork, which must have required many hours of patient labor. However, there is another reason why I am proud to shake hands with these boys today."

John and James looked at the priest inquiringly, as did the audience, also.

"I happened to come here on the same bus as these boys and their companions. I got off at the same corner, and entered this building at the same time. I have been observing these boys during the program and the exhibit, and I feel they deserve to be congratulated even more for their gentlemanly conduct than for their skillful workmanship in wood carving. On the bus, they were quiet and refined. They gave good example to other boys by offering their seats to older people. They picked up bundles dropped by a tired mother. They did not push or rush ahead of others when leaving the bus. At the entertainment here this morning, they gave the performers perfect attention, they sat still, and they applauded properly at the right time. During the exhibit, John and James observed the request not to handle the articles that were being shown. They waited their turn to see things, without shoving or showing impatience. I heard them questioning others about their entries, but in a polite way which showed real interest, not merely curiosity. They stepped aside courteously for girls and older people. In short, the twins have been a credit to their home, their school, and themselves, not only by winning a prize for woodcraft, but particularly for their ability to act as good Catholics and good citizens under all circumstances. Now, a big hand for the winners of the highest award!"

Parents Share Congratulations

That evening, the Hortons were surprised and delighted to receive a telephone call from Father McNally, who wanted, he said, to congratulate the parents of the boys who knew how to conduct themselves so gracefully and correctly in public.

"Aw shucks!" exclaimed James with a very embarrassed air. "We didn't know Father McNally was watching us all morning to see if we knew how to open a door for a lady."

"It isn't our fault if we have good parents and teachers to tell us how to behave," added John, with an equally ruddy countenance.

"It is something, though, to know that people recognize and appreciate the fact that you know where, when, and how to put the lessons into practice," approved Mother.

"We are certainly proud of you boys," added Father; "for the approval of a priest is something worth while. We hope we can always be proud of the way our boys act."

"We'll do our best, Dad," promised the twins heartily.

Discussion

1. What are some reasons why we should be thoughtful about observing the rules of courtesy in public places?
2. What are some occasions when an apology, such as, "Pardon me," or, "I'm sorry," should be made, even to strangers?
3. What other polite expressions are appropriate.
4. What is our responsibility, as citizens, in regard to public places, as parks, streets, and public buildings, such as the library, bank, post office, etc.?
5. Can you think of any special rules to be observed in (a) the theater? (b) a bank? (c) the library? (d) a store?

Projects

1. Two pupils might illustrate the proper way to enter a restaurant, select a table, and order a lunch.
2. Dramatize the buying of a certain article in a store (Clerk and customer).
3. Three pupils might show what should be done if they were walking together on the sidewalk, when another group of people is approaching.

Things to Remember

1. Observe the rules of public places if there are special ones posted.
2. Always be pleasant and courteous to clerks.
3. While waiting to be waited on, do not show curiosity in what others are buying.
4. Do not ask clerks to see articles you do not intend to purchase.
5. Refrain from chewing gum, or eating, in public.
6. Avoid rushing ahead of others.
7. Remember that the street is not the place for boisterous conduct.
8. Be thoughtful in giving others their share of the sidewalk, never linking arms, and giving older people the larger share of the walk if necessary.
9. Offer assistance to others by directing them pleasantly and clearly, even at the cost of time and trouble.
10. Obey traffic rules, thus making the streets safe for self and others.

My Practice

1. I will act in public so as to be a credit to my home and my school.
2. I will be thoughtful of the rights of others and the respect due to them.



Book Reviews

What They Ask About Marriage.

By Monsignor J. D. Conway
(Fides Publishing Co., 1955;
pages 317 with index; price
\$3.75).

This new book on marriage enjoys, above all, the clarity of the Question and Answer approach to any literary work. Someone asks the author a question, and is rewarded with a concise answer. The point at issue, however, is: Are the questions any good? Do they reveal intelligently the broad scope and theology of this great sacramental contract? Obviously, the answers to these questions that are forthcoming from a study of this book is its value.

Our author ranges from topics such as Love, Dating, Company-Keeping, Preparation for Marriage, Age for Marriage, to Marriage Failures, Divorce, Marriage "cases." Some sections are gone over hurriedly, some intensely. Problems such as Marital Life, Birth Control, The Rhythm, Mixed Marriages, enjoy a good bit of space that is well occupied. Here the questions are practical and pointed; and here our author qualifies himself as one "not beating the air." His style may or may not be effective, perhaps even humorous; but he certainly writes in truth and true theology, and never compromises with it. There is no softening up into ease and sin in Msgr. Conway's philosophy and way of life in marriage, as portrayed in these pages.

This is no textbook. It was not written as such. Therefore, we cannot expect what our author does not promise. Its value, then, as covering the wide expanse of theological lore on marriage is weak. But it is a handy book to have around, both to see how well the author answers the "big" questions most priests have been answering since their ordinations in one way or another; and also, and this is important, it will

serve as an excellent model of how to go about answering the burning (at least to them) questions of our flock in a kind, gracious, but firmly theologically correct way.

(Rev.) JOSEPH R. BERKMYRE

32 Million Catholics (National Catholic Rural Life Conference, 1955, pages, 20; price 25¢ per copy, \$15.00 per 100).

32 Million Catholics was written and edited for two expressed purposes: (1) To inform Catholics in foreign countries about Catholicity in the U. S. and (2) to show how the Catholic Church can prosper, develop, and contribute its share in a free democracy.

Attractively illustrated and concise, the booklet presents a summary of the many and varied activities of the Catholic Church in the U.S. Intended as a good-will builder among citizens of other countries, it is equally valuable for U.S. Catholics who may wish to refresh their memories concerning the vast organization of the Catholic Church in their own country.

Reading for Meaning—Grades 4-12.

By W. S. Guiler and J. H. Coleman
(J. B. Lippincott Company,
New York, 1955).

That children first "learn to read" and then "read to learn" no longer holds true when teachers on the upper levels of instruction find students still in the "learning to read" stage. The *Reading for Meaning* workbooks are an answer to the teachers' search for carefully prepared and graded materials to help students strengthen basic reading skills. Essentially a program for improving reading habits, these workbooks can be used in a developmental as well as a corrective reading program in grades 4 through 12, inclusive.

Findings of recent research in the field of reading guided the organization and arrangement of the units in this series. By guiding the learner through activities that require their constant use, the books develop systematically the important skills of word meaning, thought getting, etc. Ease of teaching and scoring are added features that recommend the books to busy teachers.

Although these workbooks are without doubt a helpful instructional aid, they should never be considered a substitute for good teaching. Helping children overcome reading disabilities is a many-sided problem. By supplying scientifically prepared materials, the authors and the publisher of the *Reading for Meaning* workbooks have provided an answer to but one aspect of the problem. It remains for the teacher to use and to supplement these materials intelligently.

SISTER MARY ISABEL, S.S.J.

Why Johnny Can't Read. By Rudolf Flesch (Harper & Brothers, New York, 1955; pages 222; price \$3).

The author is appalled, as many parents are, too, by the halting way children today read and by the fact that the whole world of children's literature is closed to them because they have no tools with which to figure out words they haven't seen before. The logical tool, Dr. Flesch states, is phonics—the simple science that consists of learning the forty-four sounds that single letters and combinations of letters make and then applying this knowledge through reading and writing in systematic fashion every day in the first three grades. Dr. Flesch believes that a child should be taught to write the words that he can read—with phonics to guide him in this simultaneous activity. With a sturdy foundation in phonics such as Dr. Flesch witnessed in the St. Roman

NEW BOOKS

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□ DICTIONARY OF LATIN LITERATURE

by James Martinband

This volume deals with all periods and aspects of Latin literature from the earliest classical times, through the Middle Ages, until the Renaissance. Contains approximately 3000 articles, under individual authors (e.g. Vergil, Cicero, Horace, Ovid, Lucretius, Boethius, Bede, St. Augustine, St. Thomas Aquinas, Erasmus); works (*Aeneid*, *De Rerum Natura*, *City of God*); types of literature (epic, tragedy, satire); and related topics (religion, education, mythology, and classical scholarship, etc.).

\$7.50

□ THE DECLINE OF WISDOM

by Gabriel Marcel

M. Marcel's answer to the problems he raises is certainly not a blind return to the past of which he sees the evils as clearly as the benefits. His appeal is fundamentally to humility and to charity, for it is only on the humblest level of man's life, the level of the love of one's neighbor, that our age can be cured of its "spirit of abstraction," that is, of callousness and of pride.

\$2.50

□ WORDS OF FAITH

by Francois Mauriac,
translated by Rev. Edward H. Flannery

Words of Faith contains a collection of six discourses delivered by the famous French novelist and journalist in Paris, Brussels, Madrid, Geneva, and in Stockholm on the occasion of his reception of the Nobel prize for literature. They reveal Mr. Mauriac in a new dimension of candor and moral passion; and for his devotees they provide a fresh and intimate glimpse at the man behind the writer.

\$2.75

□ SANCTA SANCTORUM

by W. E. Orchard

It is nearly forty years since the author, then a young Presbyterian minister, compiled a little book called *The Temple: a Book of Prayers*. These consisted of prayers which had been used, as was the custom in his ministry, in the pulpit, but then, though thus carefully prepared, they were not simply read but only spontaneously recalled, and afterwards collected and revised in the light of what was remembered to have been actually expressed.

\$3.50

□ CHRISTIAN ASCETICISM AND MODERN MAN

A fascinating and well documented history of Christian mortification and a consideration of how far asceticism has a place in the Church today. First the authors of this book, distinguished French theologians, doctors and psychologists, consider the traditional Christian teaching on the subject—asceticism in the new Testament, in the Patristic era, in the Middle Ages, in France in the 17th and 18th Centuries, on Carmel, etc. Then follows a theological section, comprising three chapters on various aspects of the question. The second part of this book deals largely with psychological conditions affecting the practice of asceticism by Christians of the present day.

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□ BERGSONIAN PHILOSOPHY AND THOMISM

by Jacques Maritain

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parochial school in Chicago, taught by the Sisters of St. Joseph, there will be no non-readers and no non-spellers and in time, each class will be one year ahead of the national norm.

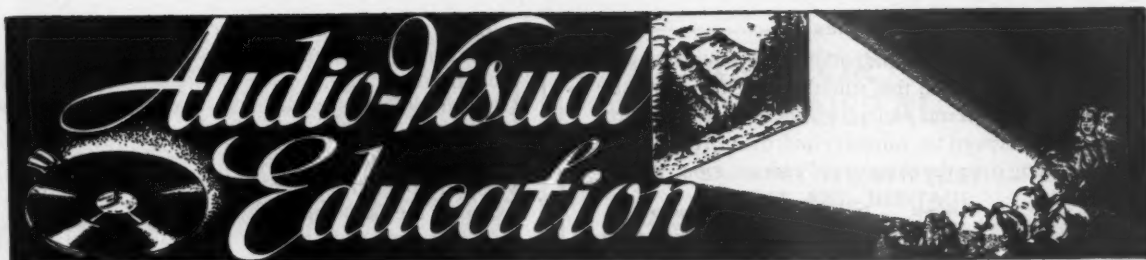
Modern educators abandoned phonics in the late twenties and instead concentrated their energies on producing grade readers with small and ever smaller number of different words until children in the third grade, who have shown themselves capable, according to Dr. Seashore, of knowing 44,000 words by *sound* are given books to *read* that contain only 1,147 different words. The unfruitful method that Dr. Flesch condemns is "guess reading"—in which the child is told each word. Relying on memory alone to learn all the words in our language places an intolerable burden on a child. Children like to feel order in things and having a tool to unlock words gives them mastery over their world. Learning by repetition is stultifying. Yet examination of readers shows such sterile material as: "Oh, oh! Come, come! Look, look!" which is a poor beginning for inculcating a sense of style, let alone for awakening an interest in books.

Early Americans, he points out, went from the alphabet to Webster's *Blue-Backed Speller* to reading the Bible. Our children are given something less than intellectual pabulum. He places the blame squarely where he feels it belongs—on the competitive publishing of readers by two dozen publishers on a large scale basis. Writer hacks are employed to produce stories practically in a word vacuum.

Trained as a lawyer, Dr. Flesch argues to the hilt his case for phonics vs. the word-guessing method, defending in simple, telling language the rights of the 33 million children entering school this coming year to secure from their teachers a workable tool for learning how to read.

By use of the phonic method, English children at the age of five are able to read the short, difficult version of "The Three Little Pigs" published by Ginn and Co., Ltd. American children who read by the sight method are given the long, drawn-out simplified version of this story at the age of seven. The loss of these two years accounts for the strong feeling sweeping through this book.

NAOMI GILPATRICK



Values Derived From An EDUCATIONAL RADIO SERIES

By Sister Mary Howard, R.S.M., Our Lady of Cincinnati College, Cincinnati 6, Ohio

COLLEGE STUDENTS DERIVE MANY VALUES from presenting a radio series of educational programs. Our Lady of Cincinnati College conducts two courses in radio and television in the speech department. Hence, when Alexander Field, Jr., assistant director of special services at station WLW, offered Edgecliff the opportunity to broadcast a weekly series of thirteen programs, the answer was immediately and unanimously, "Yes!"

As the series developed, mail soon proved that the entire college benefitted. WLW radio carries throughout four states: Ohio, Kentucky, Indiana, and West Virginia. Three resident students from Wheeling, West Virginia, testify that Our Lady of Cincinnati College is gaining a reputation in their home state through these broadcasts. Publicity for a small Catholic college with resident students as well as day students means a great deal; and when it is obtained through the combined, generous efforts of a loyal, devoted group of faculty and students, it means much more.

Programs Planned by College and Broadcaster

The popular WLW television show, *For Everyman*, brought Mr. Alexander Field, Jr., to Edgecliff in late January. While lunching over the video script for *A Play Is Born*, which Edgecliff Players produced and presented on *For Everyman*, Saturday, January 29, 1955, Mr. Field asked, out of a clear sky, "How would you people like to do an educational radio series on WLW?" By suppertime, a list of eighteen topics for program subjects was ready for his approval; by the conclusion of the conference, February 13 was set as the opening date for Edgecliff's series. Miss Katherine Koch, chairman of our college's home economics department, agreed to write the opening show over the weekend. She did and titled it *The Consumer and Her Problems*. Having had her own television program on WLW for over a year and a half, Miss Koch was delighted to contribute the first program. With three of her home economics majors, she conducted a very fine informative panel, which was aired at 11:15 Sunday morning, February 13, 1955.

Programs Are Tape Recorded

The same afternoon that Miss Koch's program was tape recorded at WLW—Thursday preceding the actual broadcast—Miss Frances Loftus, chairman of the music department, also provided the second program of the series. She called her program, *Harmonic Twists*, which Joan Oden, narrator on the show, explained as certain anticipations in a series of notes or chords to take a certain path, which suddenly upset the listener by taking a "harmonic twist." Miss Loftus, unusually talented pupil of Robert Casadesus in Paris, demonstrated these "twists" through brilliant execution of two magnificent, resembling sonatas: Schubert's Opus 120, and Prokofiev's Opus 29. This program proved that educational radio can and should be entertainment of the first order.

Choral Club Participates

The school song, "Our Lady of Cincinnati," was selected as theme song for the series. As part of the tape recording session, fifteen members of Edgecliff's Choral Club sang the theme to open the show and then they hummed it for the close. The theme at opening and closing was "dubbed" for the remaining programs.

Strangely, Mr. Field and members of the radio committee of our college chose titles for the series that were much alike. Mr. Field's was "*Campus Topics*"; this was adopted in preference to "*Campus Tour*." The format is elastic and yet quite informal. Mr. Field opens with a pleasant "Time now for Campus Topics, an entertaining educational venture on WLW every Sunday morning at this hour, presented by Our Lady of Cincinnati College." As the school song fades, he asks the hostess (a speech major), "What's today's Campus Topic?" The program then is under way. Before it closes the guide or the hostess mentions next week's Campus Topic. Mr. Field closes each show over the soft humming of the gay school tune with, "Campus Topics has been prepared and presented by the faculty and students of Our Lady of Cincinnati College, in Walnut Hills, Cincinnati, Ohio!"

Topics Selected for the Series

The following list of individual programs indicates how many took part in this stimulating extra-curricular activity, which meant one program every week, produced and practiced on campus; and then presented on tape recording over the commercial radio station, WLW.

| Topic | Department | Type of Program | Participants |
|------------------------------|-----------------|-------------------------|-----------------------|
| Consumer and Problems | Home Economics | Panel (Household hints) | 3 students 1 faculty |
| Harmonie Twists | Music | Piano solos | 1 student 1 faculty |
| Personality thru Speech | Speech | Informal Discussion | 9 students |
| Fibers, Finishes & Fabrics | Home Economics | Panel | 5 students |
| Benefits Derived from Debate | English | Panel | 5 students |
| A Model Debate | English | Debate | 5 students 1 faculty |
| Opportunities in Biology | Biology | Informal Discussion | 6 students |
| Harmonie Rainbow | Music | Piano and organ | 4 students |
| Easter Melody | Music | Choral choir | 40 students 1 faculty |
| Audio video Video | Speech | Informal Discussion | 5 students |
| Shakespeare's Language | English | Classroom Discussion | 7 students 2 faculty |
| Prospective Teachers | Education | Formal Quiz with Prof. | 7 students 1 faculty |
| Edgecliffe Ideals | Student Council | Documentary Drama | 10 students 2 faculty |

Student Reactions

Individual student reactions are recorded below to permit the reader to appreciate the wide and diversified benefits to radio and to other students.

Barbara Thies, a freshman last year at Edgecliff, states:

Before speaking on the radio I had no knowledge of a radio station's operations. To see all that is involved in one broadcast was most interesting!

In addition, I received a great sense of self-confidence in being able to be on the radio; my speech improved, especially my diction, as I had to strive for perfection in order to qualify for this type of speaking.

I consider my course in radio one of the most valuable courses I am taking at Our Lady of Cincinnati College.

Sue Droppelman, another freshman, claims:

I never knew what broadcasting a show meant; it is so involved, but I love it! I especially loved hearing myself on the air, for we taped the shows on Thursday, and then tuned in Sunday mornings.

First, our shows were aired at 11:30 a. m.; about

These home economics majors participated in two of the series of radio broadcasts prepared at Our Lady of Cincinnati College and aired over WLW. They are Sylvia and Doris Brichetto, and Joan Folchi who worked out an up-to-the-minute story in panel form on "Fibers, Finishes, and Fabrics." Elizabeth Fox and Helen Overbeck opened the series with "The Consumer and Her Problems," on Feb. 13.



midway, some commercial got in our way, but we were content to tune in fifteen minutes earlier after that!

Catherine Guarin, a talented vocalist who is also a beginner in radio, said:

I am convinced that radio is harder than TV. We girls put on several television programs, but somehow the cameramen, floor managers, and other people around you make you feel as though you have an audience; at least you know you are being seen. But, as Irvin Cobb once said, the microphone is "a cold disc." I do think all of us in radio and television class learned more about our own voices and diction than we ever would have in our whole lives through being on one or several radio programs. The one thing a radio speaker must have is self-control; you have to be calm and concentrate!

Such Help in Speech

Barbara Elder had this to say about the radio series:

Sister Mary Hildegard, R.S.M., chairman of our speech department, had been telling me each week I talk through my nose. But it took only one time to hear my own voice on radio to know that what she said was true! Nothing has given radio students such help as speaking on the radio does.

Never have I seen such cooperation from departments as we observed in rehearsals. We have a tape recorder in the radio room at Edgecliff. Dr. Steible, debate coach, came in and with several of the Sisters modestly carried on his "model debate" with a helpful yet critical audience. I was impressed by all of our lay faculty; they came over on holidays and worked with their students, so that the programs would all be of high quality. They all seem to have the radio "bug," if you ask me.

Betty Gleason, talented freshman from Knoxville, asserted:

I was impressed with the ease with which WLW men work. Dave, the engineer, records the programs with a big grin and a radio signal which means "Okay!" from the control room. Mr. Field is so very calm, so helpful, and always pleasant, that we all claim he will be successful at anything he attempts. We were not surprised to learn that he had had wide radio experience at Anchorage, Alaska, before WLW fortunately found him. He "ad libs" the opening and close of our show, yet somehow manages to say what is on that script which he invariably forgot and left in the control room. He always has us "warmup a bit, girls, before airtime! Let's put a lot in that script—but just talk it among yourselves!" The minute we are off, he beams and signals, so that we all know he means, "You sound great!" I think he's just a wonderful person.

Training for Realizing Ambition

Diane Marcaccio, a junior and a speech major, had this to report:

I find the intimacy of speaking to unseen individuals most challenging. I know I will never tire of mikes, and I hope someday to be a fine radio act-



Dr. Daniel J. Steible, one of several lay faculty members who helped produce the TV series, *Campus Topics*, is timing the rehearsal of the program, *Imagery in Romeo and Juliet*. With him are members of Miss Sally Thompson's Shakespeare class at Our Lady of Cincinnati College: Martha Cloud, Kay Wetzel, Marilyn Muenchen, Norma Feltrup, Joan Oden, Judith Disney, and Mary LeValle. The tape recorded program was broadcast over WLW, April 24, 1955.

ress. I've learned so much through *Campus Topics* to help me carry out my lifelong ambition. First, I've discovered that my voice sounds entirely different when I play a close mike. I also have noted that when I keep quiet and relaxed, I do a much better job. I try to think of the overall tone of the entire show when I emcee, and then I forget all about myself!

Radio is a strenuous business. The silence that all—faculty and students—observed during every single show was remarkable. I felt that the hardest thing we girls had to work for was a “conversational tone,” which isn't really the actual way we talk off the microphone, but which merely suggests conversation on the radio. It goes slower, more distinct, and more projected than in everyday talk; yet it must come through as “conversational.”

Different Areas Used

Vera Flavin, freshman from Delaware, Ohio, had this to say about radio:

We used two different broadcasting areas for the thirteen *Campus Topics*. One was the table mike. This was a good thing, for beginners have to relax and need some place to put their papers, etc. The other boom mike, one of the finest RCA microphones made, was used by Mr. Field and the hostess, generally, and by other guests when we had interviews. The table helped those of us who had to assume a “conversational tone” on the panel shows we did. And the “talking it over” idea simply must be the attitude of panel speakers. All you have to hold your audience is your voice; so the best quality, the best inflectional pattern, the most relaxed body and most alert mind you can muster, will pay.

Helen Gorey, who hails from Paris, Kentucky, offered these comments:

I was especially impressed with the precision timing required on radio shows. When Dr. Steible,

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These biology majors, Mary Ellen Putoff, Joan Schoenhart, and Ruth Noll, practiced with the tape recorder in the radio room at Edgecliff for their discussion of "Opportunities for Women in Biology." Their program was so interesting Mrs. M. K. Humphries of Huntington, W. Va., wrote and asked to use the script the girls had used on the air.

Edgecliff's debate coach, asked for a one minute signal, Mr. Field gave him a two minute, then a one minute, and then a half-minute signal (indicated by placing the thumb halfway between the tip and the other end of the forefinger). And while the hostess was speaking—closing the show as radio language puts it—the "off on-time" signal cut her off at the end of a sentence, but definitely not her last one! Mr. Field merely raised his arm, and let his hand move across his throat, as if chopping it off. Dave chopped off the hostess' closing remarks

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but neatly, mind you, for every show must be "off on time!" We, as well, tape recorded and made recordings at school in order to time our programs as well as to polish them. All scripts were cut for perfect timing, and everyone was urged to establish a certain timing in her own speech. Only one show had to be cut; one seemed to increase in speed, so that Joan Oden, with her usual "The show must go on" spirit, ad libbed with Mr. Field to fill thirty seconds. But with so many programs, we managed our timing very well, I thought.

Reaction of Faculty Member

Doctor Steible, head of the English department at Our Lady of Cincinnati College, had several years in professional radio before entering the teaching field; he was newscaster and announcer. He now has developed a most successful television program on Cincinnati's educational TV station, WCET, which he calls "Poetry Workshop." He produced two of Edgecliff's Campus Topics programs and has this to say about them:

I instantly accepted the suggestion that I handle two programs in this educational radio series with my debate squad, because I saw it as a means of giving a boost to the interest of my varsity debaters in a subject on which they would debate in a regional tournament in late March, namely, the repeal of the McCarran-Walters Immigration Act. A model debate on radio was just what they needed! Furthermore, it is obvious that few of the public in general have had opportunity to hear a formal collegiate debate. We could fulfill an educational purpose on both sides of the microphone.

But it seemed only logical that we should first tell listeners why collegians bother with debating at all. So I decided to write up a discussion with four of my beginners on the benefits of debating. I met with the four of them to talk it over. They turned their notes over to me and I worked them into a discussion script, holding as far as possible to their own language. I was fortunate in that the girls were all enthusiastic about the values of debating.

I chose my experienced debaters to work up their actual arguments for the affirmative and negative on the debate question of the Immigration Act, and then we met once only, timed the model debate—using only one rebuttal on each side, due to our limited time of fourteen minutes. So I had to call time on one affirmative rebuttal speaker. We did not consider this a flaw, but felt it lent a touch of naturalness, since that often happens in an actual debate. These girls were not only good debaters but they also happened to have good voices. My experience in radio has led me to know that you do not choose a girl for radio show unless she has a pleasant sounding voice. Too, our model debate proved how much can be said on both sides of a political question in the brief period of about thirteen minutes.

Dean Looked to Actual Experience

Our dean, Sister Mary Virginia, R.S.M., immediately saw the series as an unusual opportunity to acquaint our radio and television students with actual experience on



"Audio versus Video" was an interesting debate presented as one of the Campus Topics, radio program prepared at Our Lady of Cincinnati College and broadcast by WLW. These participants, Diane Marcaccio, Vera Flavin, Elizabeth Gleason, and Helen Gorey, were taking the beginners course in Radio and Television, this past Spring semester, at the College.

a commercial station in broadcasting programs that had been prepared, produced, and presented by faculty and students, or by faculty or by students alone. Previous to this series, we had done one half-hour television program on WLW in January, *A Play Is Born*, and three Christmas radio plays, which we tape recorded for presentation right in the radio room in our speech building. One of these was actually taken off our tape and produced by WCPO on December 20; a second was heard and approved by WKRC, which station then produced our program "live" on Christmas eve at 7 p. m.

Be Sure to Line Up Talent

Any department in any college can put on a successful radio series; but if you promise a commercial station to produce one program a week, be sure you line up all possible vocal and speech talent from every possible department, so that your campus topics will give listeners a good idea of what your college stands for and what your college offers. It is worth the effort; it is fun, and you learn many things!

These class presidents were the script writers for the final program of Campus Topics, a radio series presented over WLW. They are Joan Gauche, junior class president; Mary Elizabeth Walsh, freshman class president; Sue Rains, sophomore class president; Elizabeth Gellenbeck, president of student council; and Eleanor Nicholas, senior class president.



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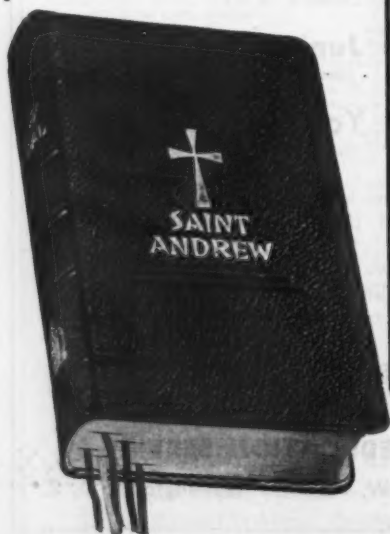
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Audio-Visual News

Enrichment Filmstrips Complement Enrichment Records

A new series of filmstrips, based upon Landmark Books, published by Random House and upon *Enrichment Records*, which dramatize this popular historical book series, is being prepared at present. *Enrichment Filmstrips* will be presented by Enrichment Materials, Inc., producers of *Enrichment Records* and distributed by Enrichment Materials Distributors.

This new filmstrip series offers teachers a completely new teaching unit. For the first time there will be available the printed page, *plus the audio, plus the visual*—all completely correlated to help teach basic curriculum subjects.

The producer of *Enrichment Filmstrips* is Dr. David J. Goodman, well known for his excellent productions for Scribner's, Reader's Digest, Field Enterprises, Inc., Popular Science, Webster Publishing Company and Houghton Mifflin.

Dr. William H. Hartley, professor of education, State Teachers College, Towson, Maryland; chairman, audio-visual committee, National Council for the Social Studies; audio-visual editor, *Social Education* is working with Dr. Goodman on the scripts for the series

and preparing the Teaching Guides to accompany each strip.

The first six *Enrichment Filmstrips*, are *Paul Revere and the Minute Men*; *The Winter at Valley Forge*; *Our Independence and the Constitution*; *The Lewis and Clark Expedition*; *The Louisiana Purchase*; and *The California Gold Rush*.

Enrichment Filmstrips approach in an entirely new method the organization of the historical filmstrip: one which (1) presents the background of the event; (2) shows some highlights of the event; (3) emphasizes the significance of the event in the development of the whole American story. They are organized, specifically to enhance and complement *Enrichment Records* and text material. They do not duplicate.

For complete details write Martha Huddleston, Director, Enrichment Materials Distributors, 246 Fifth Avenue, New York 1, N. Y. **A-V 11**

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the DuKane Corporation in November.

Designed for intermediate grade social studies, the films discuss the industry, agriculture, people, and the land of each country. The recording provides pronunciations in each language of each country. Student participation techniques used in the script stimulate empathy with the people shown in the films.

Entitled "Geography I," the six-film series includes these titles:

Sweden, Part One tours the rich farm land of the south central section of the country with stops at farms and farm houses, and other parts of the land.

Finland, Part One shows the significance of the port of Helsinki and the inland water routes to the logging industry in this heavily forested area.

Denmark, Part One introduces the land and agriculture of the country, showing cows, pigs, and poultry being raised and marketed.

Denmark, Part Two pictures life on the farms and rural towns, and views the fishing, shipbuilding, cement, and china industries.

Sweden, Part Two shows the logging, shipbuilding, textile, woodworking, and mining industries.

Finland, Part Two visits the Lapps in the north, the city of Helsinki, and farms in the south.

Developed out of actual classroom use, the films utilize an entirely new audio-visual teaching technique involving coordinated sight, sound, and discussion. Student operators can stop the record whenever the teacher, class members, or the script itself asks a question or encourages participation. This method personalizes recorded instruction.

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